

K Solomon - King of Israel

C. THE *978.*
TEMPLE
OF *482. 6. 4.*
SOLOMON, *Table of*

WITH ALL ITS
Porches, Walls, Gates, Halls, Chambers,
Holy Vessels, the Altar of Burnt-Offering, the Molten-
Sea, Golden-Candlesticks, Shew-Bread Tables,
Altar of Incense, the Ark of the Covenant,
with the Mercy-Seat,
the Cherubims, &c.

AS ALSO
The Tabernacle of *Moses,*
WITH ALL
Its Appartenances according to the several PARTS
thereof; contained in the following DESCRIPTION
and annexed COPPER CUTS.

ERECTED
In a proper MODEL and material REPRESENTATION.

L O N D O N,
Printed in the YEAR MDCCXXV.

THE
TEMPLE
OF
SOLOMON

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The Proprietor of this Model M^r. Gombrecht,
du Due de Mecklenburg.



To the Benevolent

READER.

Although the Description and Draughts of the Holy Land, the City of Jerusalem, and the Temple of Solomon, may in a great Measure help to form a Notion of those Places; yet to see them represented in a material Construction or Model, as here is done of Solomon's Temple, must needs create a more distinct and lively Idea thereof: By which not only several dark Words and Passages concerning the said Temple, are render'd clear and intelligible, but the Circumstances of Facts that happen'd there, will make a deeper Impression in the Mind, and the Spectator be the more convinc'd de Materia facti.

For there may be seen the very Place where the Sacrifices were kill'd and slaughter'd; the Place and Altar upon which they were consumed by Fire; there we discover the Steps in the Holy Place next to the Altar of Incense, where Zacharias turn'd Mute; where the Virgin Mary offered the Infant Jesus to the Lord; thus we may fol-

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low Christ Step for Step, find him in the Synagogue sitting among the Elders ; disputing in the Hall of Solomon with the Jews ; overthrowing the Bankers Tables ; and driving out of the Temple the Buyers and Sellers.

Hence all those that would dive into the Knowledge of the Scripture as to Circumstances of Places concerning the Holy Temple, which being here traced with the utmost Care and Labour) may by Inspection of its Model, get more Knowledge in one Hour's Observation, than in reading the most authentick Authors several Years.

The wonderful Help and Benefit Lovers of Architecture, or Architects themselves may reap from the Inspection of the said Model, it being without Dispute the best Patern of Architecture, sheweth among others, the famous Sturmius in his Architectura Civili, Cap. 2. Num. 5. 'The most worthy astonishing Edifice of Solomons Temple, says he, to which all the Seven Miracles of the World together, so much talk'd of, are not to be compar'd, as the most Renown'd Villalpandus confirmeth more at large, Tom. 2. Cap. 5. Disp. 4. Cap. 61. with several others, in the Building whereof above 400,000 Workmen were employed seven whole Years, as it is the Basis of all that may be seen Magnificent in Architecture, now a-days, it may serve as a Patern throughout the whole, by which all the Branches belonging to Architecture must be proved and ordered : And can there be a more convincing Proof, since God himself, who is the Creator of the great Building of the World, has been the immediate
Pro.

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‘Projector and Architect thereof, 1 Chron. Cap. 29. And in Sciagraphia Templi Hierosolimitani, Sect. 1. Cap. 7. saith Sturmius Jun. he learn’d in a short time more by the Meditation of this Edifice, than out of all the Books and Writings of Vitruvius, Vignola, Scamotzius, and all other noted Architects.

The Motive of forming this Model of Solomon’s Temple, which is now seen here in London, was an Opera representing the Destruction of Jerusalem, acted at Hamborough; and as the Opera-House was built at the Charge of Counsellor Schott, a Man very learned and judicious, much Renown’d for the Pains he took to represent his Scenes in the most accurate Manner, and altogether conform to Antiquity. The last Decoration of the before-mention’d Opera, where the City of Jerusalem, together with the Temple are represented, was brought by him the said Counsellor Schott to the highest Degree of Perfection.

The same great Man taking an extream Delight in the Contemplation of this Magnificent, and through the whole World Renown’d Building, He at last resolv’d, not regarding the Charges he would be at, to form a proper Model of so incomparable a Piece of Architecture.

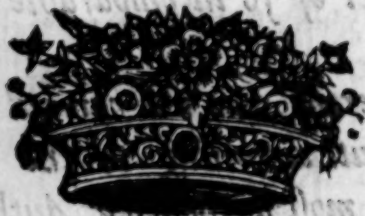
The Project whereof was not carried on either by Opinion or Conceit, but according to the Direction of the Scripture, and the most authentick Authors, not neglecting to consult in all Points thereupon the most Renown’d

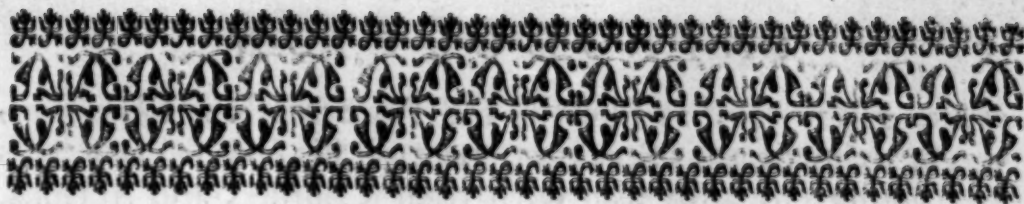
TO the Benevolent READER.

nown'd Architects and Learned Men then living, particularly Grævius, Fabricius, Sturmius, &c.

Thus, Having agreed upon a Draught, and all things belonging to it, the best Hands of Mechanicks, that could be had, were employed in working at the Model of Solomon's Temple, which had 20 Foot square, and 12 Foot high, besides the Tabernacle, and the Holy Vessels thereunto belonging, &c. a great many Jewels to adorn the Temple were artfully set, with above 300 Figures carved in Wood; the whole most curiously wrought, and under the Direction of the above-mention'd Counsellor Schott, and the famous Architect Erasmus, at last after fifteen Years time brought into a proper Order to Perfection.

Now, as at the Request of several Lords and Gentlemen, we have resolv'd to exhibit to View, this Excellent Model of Solomon's Temple, together with the Tabernacle, out of a peculiar Respect to the British Nation; we dare hope, it will meet with the same Esteem and Approbation it had at Hamborough among all Persons of Note, Lovers of Antiquity, and Men experienced in Architecture.





THE INTRODUCTION.



HOUGH the Almighty and Eternal God, has no Occasion for any Temple or House to dwell in, for *the Heaven of Heavens* is not able to contain him; yet it has pleased this alone Wise Being to order, that a *Tabernacle* should be built for him by *Moses*, and by *Solomon* a *Temple* at *Jerusalem*, as his *Sanctuary*. But both were to be built not after the Invention of Man, but after a Pattern which the Lord himself had given. The whole *Model* of the *Tabernacle* was shown to *Moses* upon the *Mount* of *Sinai*, *Exod.* 25. 9. and the *Pattern* of the *Temple* at *Jerusalem* was likewise given to *David* by the Hand of the Lord, which he gave *Solomon* his Son, *1 Chron.* 28. 11.

David himself did intend to build a *Temple* to the Lord, which Intention he declared to *Nathan* the Prophet, *2 Sam.* 7. 1, 2, 3. But the Lord God would not permit him, because he had made great Wars in his Reign, having still to conflict against a great many Enemies, *1 Chron.* 23. 8. Nevertheless he prepared all that was necessary to the Building of a *Temple*; which having done, he assembled all the Princes of the twelve Tribes, and ordered and encouraged *Solomon* publicly in their Presence, to build the *Temple*, *1 Chron.* 28. 1, 10. and gave him the Pattern or Scheme of all the Houses, *v.* 11, 12. and the Courses of the *Priests* and *Le-*

vites, v. 11—31. as likewise the Pattern of the *Cherubims*, v. 18. exhorting his Servants, because his Son *Solomon* was yet young, to assist him with their Counsels and Actions. He himself gave to the building of the *Temple*, out of his own Treasures, besides all manner of precious Stones, three thousand Talents of Gold of *Ophir*, and seven thousand Talents of Silver, 2 *Chron.* 29. 2, 5.

The Princes of his Kingdom followed the glorious Example of their King, and gave five thousand Talents, and ten thousand Drams of Gold, ten thousand Talents of Silver, eighteen thousand Talents of Brass, and one hundred thousand Talents of Iron, as also a great many of the most precious Stones. For the more splendid Decoration of the *Temple*, v. 6, 7, 8. King *David* ordered all Architects, Masons, &c. he brought together Heaps of Iron-Works, sent to *Tyro* and *Sidon* for Cedar-Wood, so that after all Sorts of Building Materials, a vast Store was prepared for the Building of the *Temple*.

When *David* the King was dead, being advanc'd in Years, and having obtained much Riches and Honour; and *Solomon* confirm'd by the Lord in his Kingdom, who gave Peace and rest in his happy and prosperous Reign, 1 *King.* 1. 4. he begun the Building of the *Temple*, which King *David* his Father had committed to his Care. He sent to *Hiram* King of *Tyro*, desiring him to send a sufficient Number of skilful Work-men, which were granted him, v. 8—15. Thereupon King *Solomon* divided the Labourers into several Classes, threescore and ten thousand Men he ordered to bear Burdens, and fourscore thousand to hew in the Mountains, and three thousand six hundred to oversee them, 2 *Chron.* 2. 1, 2. so that by such like Orders, through the Blessing and Assistance of Almighty God, this Wonderful, Magnificent, and precious Construction of the *Temple* was finished in seven Years, v. 37, 38.

Here-

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Hereafter *Solomon* assembled all the Princes and Heads of the Tribes at *Jerusalem*, who should be together at the Consecration of the *House* of the *Lord*, *1 Kings* 8. 1—9. whatsoever King *David* had Dedicated, Gold, Silver, and precious Vessels, were carried up into the Temple, *1 King* 7. 51. The Priests brought the Ark of the Covenant of the *Lord* unto his Place, into the *Oracle* of the House to the *Most Holy Place*. The *Tabernacle* of *Moses* wherein hitherto Divine-Service was celebrated, was likewise with all its Vessels, carried up into the Temple, in Presence of the King and a great Congregation of the People, *1 King* 8. 4. This being done, the Golden-Candlestick, Shew-Bread Tables, &c. being put into their several Places in the Temple, so that all was in Perfection, the *Lord* gave soon after a Sign of his most Glorious and Gracious Presence: For a Cloud and Mist fill'd the *House* of the *Lord*, so that the Priests could not stand to minister, because of the Cloud; for the *Glory of the Lord* had filled the *House of the Lord*, *1 King* 8. 10, 11. *1 Chron.* 5. 11. which occasioned a Gladness of Heart and Thanksgiving to the *Lord* in all the People, *1 King* 8. 12—21. And *Solomon* rose before the Altar of the *Lord*, before the Eyes of all *Israel*, and lifted up his Hands towards Heaven, and delivered up to the *Lord* in most ardent Prayers and Devotion, this new built House for his Temple and Sanctuary, *v.* 22—53.

Soon after the Burnt-Offering and the Sacrifices being brought upon the High-Altar, the *Lord* as a Testimony of his Acceptation, sent down the Fire from Heaven and consum'd the Burnt-Offering by its Flame before the Eyes of all *Israel*, which were present in an innumerable Number, *1 Chron.* 7. 1. And when all the People saw this, they were full of Gladness, bowing down themselves with their Faces to the Ground, worshipping and praising the *Lord*, *v.* 3—7. In such Devotion they continued full seven Days; and when they were finished with Praying, Singing, and Praising the *Lord*, they went Home again

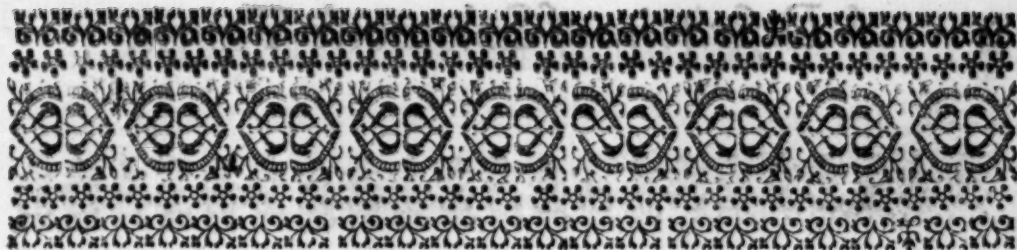
and joyful in Heart, for all the Goodness that the Lord had done for *Israel* his People, *1 King. 8. 65, 66.*

This Temple erected by *Solomon*, the Lord himself styles by the Prophets of the *Israelites*, *their Strength, the Joy of their Glory*, and the *Desire of their Eyes*, and that whereupon they set their Minds, *Ezek. 24. 25.* Here were brought all the Sacrifices; here thrice in a Year all Mankind of *Israel*, was obliged to meet; it was in this very Place, where so many thousand *Israelites*, with their Psalms and Praises, did worship the only God of Heaven and Earth, to the utmost of their Souls. The inward Part of the Temple, the Cieling, Floor, and Walls were covered round about with thick and massy Gold; the outward Part was built of the finest and whitest Marble. When the Travellers to *Jerusalem* beheld the Temple at a Distance, it seem'd to be a great, clear and white Mountain of Snow: But the Sun shining with its Beams, upon the Top of the Temple, which was overlaid with fine polish'd golden Plates, it appear'd as if a vast Number of burning Lamps, and and Flames of Fire broke out of this white Mountain of Snow.

This Temple must be measured by a *Calamus* (Rule, Measure, Reed) that contains six Cubits, a Cubit is six *Palmos*, or Hand-breath, the *Palm*. of four Inches.

The whole Description of the Temple contains Two Parts: In the first whereof are described the Courts, in the Second the Temple it self.

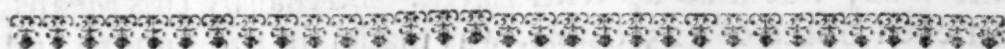




A
DESCRIPTION.
OF
Solomon's Temple.



The First P A R T.



Of the COURTS.



H E R E having been three *Courts* of the Temple, we have to consider three Chapters; the first whereof treats of the *Court of the Gentiles*, after having mentioned something about the *Foundation* of the Temple, and what was built upon it; the Second is of the *Court of the Jews*, and the Third of the *Court of the Priests*.

C H A P.

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C H A P. I.

*Of the Court of the Gentiles,
Containing also something of the Foundation,
and the Order of the Building upon it.*

§. 1.

THE Ground or the Place whereupon the *Temple* was erected was Mount *Moriah*, 2 *Chron.* 3. v. 1. which Mountain, that it might be fitted for so great an Edifice, was at first surrounded with a square Wall: Afterwards the Space betwixt the Mount and the Wall, was fill'd up with Earth. So that by this Means, an even Space of 125 *Calam.* was made, in the Length and Breadth, whereupon the *Temple* and all its *Courts* were built. The Wall was 300 Cubits high, 50 Cubits thick for the better resisting the Earth, and for preventing the giving way to its Pressure, large Buttresses were erected against it, which in the uppermost Part were thick 50 Cubits, in the undermost 150 Cubit, broad 50, and high 300 Cubits. Such Buttresses are on each Side six, *viz.* two upon each Corner, and two in the Middle, except the North-side, where the two Middle-most were left out, because the Valley was not so deep there.

The

A Description of Solomon's Temple. 3

The above mentioned Buttresses are with the Bays that are betwixt them, in the following Order, where by the Length of the Wall may be seen likewise.

	<i>Calamus.</i>
The little Bay which begins at the Corner	7.
The first Buttress the Border of one <i>Calamus</i> reckoned in	8
The Bay betwixt this and the following Buttress	7
The second corner Buttress	8
A great Bay	16
A middle Buttress	8
The second great Bay	16
The second middle Buttress	8
The Third great Bay	16
A corner Buttress	8
The Bay betwixt this and the following Buttress	7
The second corner Buttress	8
The little Bay which goes quite to the Corner	7
On both Sides half <i>Calam.</i> must be reckoned till to the <i>Ballustrade</i>	1

Summa Calam. 125

And this is the Length of the Wall on each Side, so that the Wall after this Proportion on all four Sides, contains 500 *Cal.*

Farther it is to be observed, That on the West side the Valley is not so deep, and therefore the Wall and its Buttresses have not been so high as they were towards the East and South Sides. The North-side, where the Valley was the flattest, and the Wall the lowest, had in the Middle as we have mentioned already no Buttresses at all.

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§. 2.

Upon the said Wall was a *Ballustrade* or Gallery, which surrounded in a Square all that did belong to the Temple, which is long on each Side 125 *Calam.* and is quite close all along, except the Places which are over against the Gates, where on the South and North-side have been Passages, and above on the South-side two Openings more, one of them towards the South-west, the other towards the South-east, over against the two Corner-Steeple of the outward Court, and four on the West-side, over against the four Steeples of the same Court.

§. 3.

Next to the Gallery is a plain and broad Way, which by its Length surrounds likewise the whole House, on each Side it is long 123, broad six *Cal.*

§. 4.

On this Way lays the *Court of the Gentiles*, consisting of a Gallery and an open Place: The Gallery has, between, three Rows of Pillars, and an outward Wall, where half Pillars are fastened to, three Walks, which are covered with a Cedar Cieling, whereupon in the second Story is in the Middle but one single Walk. This Gallery is together with the Wall seven *Cal.* and the open Place eight *Cal.* broad. The Length of both is in a square Form, and surrounds the other Courts, together with the Temple. In the Gallery is left open on the East, South, and North-side, just in the Middle, one single Gate, but on the West-side, four Gates.

§. 5.

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§. 5.

The Second Court which follows, is called the *Outward Court*, or the *Court of Israel*, where no Heathens, but only the *Jews* were permitted to walk in. It lays somewhat higher then the *Court of the Gentiles*, so that there is a going up by Seven Steps, and is inclosed again with a square and solid Wall. It is divided into Galleries and open Places. The Galleries have likewise underneath three covered Walks, but above two Stories more with Habitations and Rooms, eight *Cal.* broad. The open Place is divided twice in the Breadth, with other Galleries, like to the former, on each Side, except the West side; so that those six Galleries form seven square Places, which are of one hundred Cubits. The said three Side Galleries have in the Middle a Magnificent Gate, but those towards the West but two Doors.

Now we have only to consider still the *Inner-Court* or the *Court of the Priests*: Which consists also of Galleries, and an open Place. The Galleries are on the East, South, and North-side, but towards the West there is no Gallery, but is closed by the *Portico of Israel*, or by the Gallery belonging to the *Court of Israel* where the two Galleries of the *Inner-Court* on the South and North Sides come out in, for which Reason those Galleries comes out in an equal Height, with the others of the *Outward Court*, where the Ground of the *Inner-Court* with its Gates is two Cubits higher; so that eight Steps must be ascended to come to the Gates, which openeth on the South and North Sides, being just over against the *Court of Israel*. The Heightning of the Place begins with the inward Posts of the Gallery, which is round the Heightning, whereupon is a

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Grate-work which surrounds the Inner Court quite about.

§. 7.

Concerning the Place it self; It was divided into two equal Parts, so that each of them was one hundred Cubits, both in Length and Breadth, like the Places in the Outward Court, in case so broad a Gallery should divide it, as there. But only one single Grate-work separating one from the other, the Space towards the East equally of one hundred Cubits both in Length and Breadth; the other towards the West one hundred Cubits broad, but one hundred and fifty Cubits long. In the former was the *Altar of Burnt-Offering* of *Brass* in the Middle, with *ten Lavers* of *Brass*, wherein such things as they offered for the *Burnt-Offering* were washed; five near the South Gate with four *Tables*, and five near the North Gate likewise with four *Tables*, whereupon the *Offering-Meat* was cleaved, Moreover, towards the East on the left Side of the East Gate, was put the great *Molten Sea*, and on the right Side of the same Gate a *Pavillion*. In the said long Place Westward, the *Temple* it self was erected, surrounded with a Walk twenty Cubits broad after the square Form of the Place,

§. 8.

Out of the said Scheme is to be seen, that the Coming in, into the *Court of the Gentiles*, was thro' a Grate-work, which surrounded the whole *Temple*. This Grate-work consisteth out of *Stylobatis*. and out of a Grate of Marble. The *Stylobata* are one *Calam.* long They were not only put on this and the other Side of the *Temple* over-against one another, but meet also just upon the Pedestals of the *Pillars* in the *Courts*, which together with the *Stereobatis* (the

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(the Wall betwixt the Pedestals) are of an equal Height with the *Stylobatis*. Their Centers are two *Calam.* from each other, but where a Corner of the Steeple in the Courts is over against it, there is between the Centers, only the Space of one *Calam.* they are above adorn'd with Knops. And those are the Pillars whereof mention is made, 1 *Maccab.* 14. 27. that the Table whereupon was written the Praise of *Simon* had been posted up there, *Conf.* v. 48. where it is said, that they had hang'd up the *Brass Tables within the Compass of the Sanctuary in a conspicuous Place.* But the *Ballustrade* (Gallery) is not equal after the Perpendicular with the Foundation-Wall, but begins first after half a *Calamus*, therefore it is long on each Side, together with the Border one hundred and twenty-five *Calam.* which on all four Sides amounts to five hundred *Calam.* How many Openings this *Ballustrade* has, is already mention'd above, §. 2. so that we have only to observe, that King *Solomon* had a Passage out of his Palace, into the *Temple* thro' the South-east Opening on the South-side, which Passage was built of great Arches of Stone, whereby he joyn'd his House, which else was separated by a deep Valley, to the *Temple*: The Reason why there are four Openings on the West Side, is, because there was from the City Side, the greatest Confluence of the People which came that Way to the *Temple.*

§. 9.

Being entred thro' the *Ballustrade*, there was a plain Way or Passage towards the *Court of the Gentiles* it self. The Gallery whereof is broad seven *Calam.* (Reeds) and contains three Rows of Pillars, and an outward Wall, the Length of each Side is one hundred and ten *Calam.* (Reeds) the Breadth of one Reed. The Height goes up till to the *Trebeations* or the Ornaments of the Beams that are over it, and is of twenty-six Cubits and one quarter. It is

adorn'd on the Out side with half Posts, on the In-side with half Pillars fastened to the Wall, where against are the three Rows of Pillars. Between two half Posts are always two Windows one above another, of Golden Grate-work, underneath a great Window one *Calam.* long and half a *Calam.* broad, which begins above the Pedestal; above is a small one, which is of equal Breadth with the former, but only about two Cubits and a half high, and ends one Cubit under the Chapter of the Post, all of them are square. On three Sides is a Passage in the Middle, but on the West-side there are four, which are over-against the four Openings of the *Ballustrade* or Gallery.

§. 10.
On the Inside along the Wall, there are above the Half-pillars, which are fastned to the Wall, three Rows of Pillars more, the Centers whereof in the Length and Breadth of the Gallery, are separated from each other two *Calam.* but where against are the Steeples of the *Court of the Israelites*, but one *Calam.* in the Length of the Gallery, they are just over-against the Centers of the Pillars in the other *Courts*, as also the Posts of the *Temple*. This Diameter contains two Cubits, the Circumference six Cubits, the Height twenty Cubits together with the Chapter, which is of two Cubits, the Foot is one *Calam.* high. All the Pillars were of white Marble, each out of one single Piece, the Chapters carved after the *Corinthian* Fashion, whereon was Lilly-work and Pomegranates. The said Pillars were covered with a Cieling of Cedar Wood, which Beam-work appear to be five Cubits high, so that this reckoned to the Height of the Pillars, maketh twenty-seven Cubits high without the Pedestal.

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§ 11.

In the Second Story were two Rows of Pillars, just above the two undermost middle Rows, having betwixt them but one cover'd Walk, but on both Sides there was an open Place. On the Outside is the Floor surrounded with a Gallery, to prevent ones falling down. The Pedestals of the Gallery were put just over-against the undermost Pillars, and are as to their Bigness answerable to the Feet of the uppermost Pillars. The Space betwixt the Pedestals is filled up with Grate-work. To this upper Gallery you go by the Help of round winding Stairs, whereof are four, being in each Corner one betwixt four middle Pillars. Above the two middle Rows of Pillars, is at last of all a Covering of Brass, and all the open Places of this second Story, nay, the whole Breadth of the upper Gallery is floor'd with Brass, otherwise the Beams would have been damaged by the Rain and Drop-pings.

§. 12.

The open Place in the *Court of the Gentiles* is eight Cal. or fifty Cubits broad, and on each Side six hundred Cubits long. The Ground as well in the open Place as in the Gallery, was paved with all sorts of Precious Stones. In this *Court* every one, even the Strangers were permitted to enter, except only the Women that were unclean, *vid. Joseph. Lib. 2. contra Appion.* In the East Part of this *Court* was the *Porch of Solomon*, whence *Christ* the Lord did cast out the Buyers and Sellers, and where he was used to preach and to walk, *John 10. v, 22, 23.* As likewise *St. Peter* and *St. John* did when they cured the *Lame*, *Acts 3. 11.*

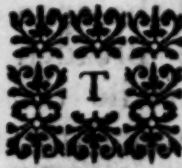
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C H A P. II.

*Of the outward Court, or the Court
of Israel.*

§. 1.

 HIS Court has three Gates; one on the East, the second on the South, and the third on the North-side, which lays just in the Middle, and over-against the *Altar of Burnt-Offering*; but on the West-side was no such Gate, only two Doors; over-against the two Galleries of the Inner Court, those are called שלכת, the *Doors of the Ejection*, because out of them was cast all Ashes and unclean Things, towards the Valley of the Mount *Calvaria*, whereof is made mention 1 *Chron.* 27. v. 16. The Entrance into the said Gates was of seven Steps, which were laid before the Gates in the Place of the Court, each Step is high one quarter of a Cubit.

§. 2.

The Gates are situated in the Middle of the Gallery, and have Steeples above, therefore they are propt with strong Post and Props. Their Length extends from the Face of the outward Wall, which surrounded the whole Court of *Israel*, till to the End of the inward Posts, and are fifty

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fifty Cubits, the Breadth twenty-five Cubits. There are on each side of the Gate four Posts, in an equal File with the Pillars and Posts of the Gallery; betwixt the Posts are three Arches, which answer the three Walks of the Gallery; so that the Length of the Gate contains the whole Breadth of the Gallery.

§. 3.

Each Post at the Entrance was one *Calam.* thick, as likewise the Threshold and the Top are broad one *Calam.* for this was the Thickness of the Wall, where these Pieces were fastned to. The Breadth of the Opening answers to the Thickness of the Wall of one *Calam.* The Length, *viz.* the Distance from one Post to the other is eight Cubits. The Height answers the Height of the Posts and contains thirteen Cubits, but the Basis of the Posts is not comprehended therein, therefore the Measure is to be taken above from the *Basis.* At last this Covering is cover'd with an *Epistylum.*

§. 4.

Entring through the abovesaid Opening into the inward Part of the Gate, on both Sides six different Places call'd *Thalami* are to be seen, on each Side three, whereof the following is to be observed: The four Posts in the Length of the Gate are put upon Pedestals which are secured above with Arches. The Spaces under those Arches are called *Vestibula*, where betwixt the *Thalami* are to be seen always one between two Posts, on each Side three closed as well in the in as outward Side with Grate-work, which is a convenient Place for the Porters, who where *Levites*, and were there to judge about the Cleanliness of those that went in, and also about other Things, which without no Body was permitted to go into the House of the Lord.

The

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The Length and Breadth of such a *Thalamus* is of one *Calam*. The *Vestibulum* is likewise broad eight Cubits. One Post betwixt the *Thalamos*, is also broad one *Calam*. in the *Basis*, with the Head ; but without the same only five Cubits, the upper part of the Post in it self is broad four Cubits. With the Cornish of the *Basis* of the Posts, was likewise inclosed the Grate work under and above. The inward Grates have in the Middle of each *Thalamus* a Door ; except the outward, where you might only see through. The Posts are as well inwardly as outwardly adorn'd with half Pillars, which are two Cubits broad and one Cubit thick ; the Chapiters beautified with Palm-Leaves.

§. 5.

Betwixt the half Pillars in the Breadth of the Gate, there was left open a Space broad ten Cubits, which is called the open Place in the Gate ; the Length thereof is to be guess'd at, out of the Length of the Gate without, considering the Thickness of the Posts ; as for the Height, it is proportionable to the Posts, which are high together with the Chapter and without the *Basis* twenty Cubits. Hereupon you enter through the second Opening out of the Gate into the Court it self. Betwixt this second Opening and the first is only this Difference, that it is cover'd with an Arch, which is like to the other Arches of the Gate and of the Courts. On the outside the Gates are sixty Cubits high, equal to the Galleries. Further, the Gates have still another Heightning above, instead of the Steeple whereof we shall treat more at large, when we are to consider the Out-house of the *Temple*.

§. 6.

A Description of Solomon's Temple. 13

§. 6.

On the outside of the Gallery is a Wall, which is thick one *Calam.* on each side, long five hundred Cubits, in and outwardly adorned with half Pillars, the Centers whereof, are 2 *Calam.* from each other, except on the corner Posts of the Steeple, where they are but one *Calam.* separated. In the large Bays betwixt the half Pillars of the first Story are Windows, just at the Place where they are in the Court of the *Heathens*, except only that the uppermost Window is round, and that there is one little square more, underneath in the *Stereobate*, (the Wall between the *Basis* of the Pillars) for to enlighten the *Cryptopartions* or Cellar. The small Bays of one *Calam.* have no Windows at all, and this is the only Wall which is solid without any Doors, as well in the Court of *Israel*, as in the following *Inner Court*.

§. 7.

These Galleries are like those in the *Court of the Heathens*, because they have also four Rows of Pillars, where betwixt are three Walks, but with this Difference, that the fourth or last Row is not of Pillars but of Posts, which are joyn'd to each other above with Arches, the Light whereof is high thirteen Cubits above the Pedestals, therefore the Bays which are inward between the half Pillars, are likewise adorned with such Arches. The said Posts make these Galleries also one *Calam.* broader than those that are in the *Court of the Heathens*, so that they are eight *Calam.* broad, and equal to the Length of the Gate. All the Posts of the Galleries are four Cubits broad and one *Calam.* thick, like the two middle Posts in the Gates, except the corner Posts, whereof each is one *Calam.* broad.

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§. 8.

The open Place of the *outward Court* is on three Sides, (the West-side excepted) divided twice with Galleries, so that always a Place of 100 Cubits long and broad is left betwixt them. These cross Galleries are like the other Galleries, only that they have no solid Wall, but on both sides Posts with Arches. Their Breadth is equal with the Breadth of the long Galleries, consisting of eight *Calam.* or fifty Cubits, the Length answering the Places where they run through, and therefore they are long sixteen *Calam.* or a hundred Cubits, and exceeding twice the Breadth. And because the long Galleries of the *Inner Court*, as well as of the *Outward Court* are divided by them; therefore each Place on all Sides is furrounded with Galleries which are long sixteen *Calam.* containing seven Posts, and making eight *Intercolumnia*, furrounded with three different Posts, except in Places where Doors are, in this Case the middlemost Post is left out, (because of the Opening) and divided into two Parts, whereof one Part is given to each of the nearest Posts, so that there are but six Posts and seven *Intercolumnia*.

§. 9.

In the four Corners where those cross Galleries are crossing the side Galleries of the *In* and *Outward Court*, is found a square Place of equal and sharp Corners of eight *Calam.* which is furrounded with Posts, and whereupon on each Corner a Steeple is built, Of those Steeples there are sixteen, except what is above the Doors, which is only for an Ornament. Near each Steeple, are square Stairs, whereby you may go up to the second and third Story, as also down into the Cellars.

§. 10.

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§. 10.

There are on the Galleries three Stories, which are together sixty Cubits high, on which the Towers and Gates appear with the Turrets upon them. Of their Measure and Proportion, we will treat hereafter more at large, making only a short mention in this Place, of the Rooms you find in the second and third Story. In these Rooms on both the outward sides, you have a solid Wall, adorn'd on the outside with half Pillars, and on the inside with half Posts. Instead of the two middle-most Rows of Pillars are above square Posts, the Centers where of are two *Calam.* distant from one another, like the Centers of the Pillars in the undermost Story. And as below are left three Walks betwixt four Rows of Pillars, so likewise are here three Spaces left betwixt the Walls and the Posts. The two out-side Spaces were cross'd both in Length and Breadth, with a thin Wall in such a Manner, that each *Intercolumnium* did make a Room, which was twelve Cubits square, but the middle-most Space was left open for a long walk throughout the whole Edifice, where on both Sides was the going into the Rooms. But as to the square Place we have mention'd in the former Section, they are left open for the Passage, but especially for the Light. All the Rooms were designed to various Services for Ministers, but the greatest Part thereof inhabited by *Levites* and *Priests*. Above the South Gate the *High-Priest* and *Elders* had their Congregation. Above and upon the Gate towards the North, there was the *Schola Theologiae*, or the *School of Divinity*, as is to be seen in the *Ichnographia* of the Temple.

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§. 11.

Concerning the Place in the open Air, the same is as we have mention'd already, divided into seven Places by cross Galleries, amongst whom the Place towards the East is the middle one ; and here stood *Solomon* when he consecrated the Temple, and is surrounded by six other Places, whereof three are towards the South, and the like Number towards the East, each sixteen *Calam.* long and broad. If one looks up out of one of these Places to the second Story of the Galleries, there are found thirty two Rooms in Number, there being just so many *Intercolumnia*. But in the Place betwixt two Doors, there are but thirty. The Paving wherewith the Ground as well as the Galleries in the Courts was paved withal, did consist of all sorts of precious Stones, *vid. 1 Chron. 30. v. 2. 2 King. 16. v. 17. Josephus Lib. 5. Bell. cap. 4. Lib. 6. Bell. cap. 7.*

§. 12.

As there were above Ground, Galleries or Portico's, so there are likewise *Cryptoporticus* or Cellars under Ground, the Construction whereof is to be seen, in the Scheme of the subterranean Building. About the Measure and Use of them, to mention only something in short, each of those *Cryptoporticus's* is broad nine *Calam.* the three Spaces or Walks, together with the two middle Posts five *Calam.* (each of them being one *Calam.*) and the inside Wall two *Calam.* amounts in all to nine *Calam.* Of which Cellars, those that were under the four Corners of the *Outward Court*, were used for boiling Places, *Ezek. 46. v. 23.* for the People ; each of them was four Cubits long, and thirty broad. The Smoak ascended through Holes, which were inclosed with Grate-work, and where also the Light passed through. In the Cellars which were next to the
Kitchens

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Kitchens, the People that did partake of the *Offering-Meat* did eat, the rest was for Granaries, Wine cellars, and for such like Conveniencies, wherein the Tithes and First-Fruits in *Israel*, of Wine, Oil, or Corn, were preserved till it was Time to distribute the same amongst the *Priests* and *Levites*.



C H A P. III.

Of the Inner-Court, or the Court of Priests.

§. 1.

N this Court were found in the First Place again three Gates, just over against those of the *Outward Court*, and are equal to them both in Measure and Form, only that the first Opening of the Entrance is cover'd with an Arch, and that the eight Steps, are made not in the Gate but in the Wall ; but as for the Use they are different, because the *Priests* and *Levites* had to perform the Offering Services, whereof *Ezek. 44. v. 17. Num. 8. v. 24, 25.*

§. 7.

So far it is true, that the Gate towards the North, has been destined for the killing and preparing of Sacrifices,
Levit.

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Levit. i. v. 11, 13. where for this Purpose have been Tables on the *Basis* of the Posts, whereupon the Sacrifice was wash'd, and cleav'd, or cut in Pieces, and the Offering Instruments were put. And in the Gate being eight *Basis* of Posts, eight Tables were likewise to be seen. These Table were long one Cubit and half, broad one Cubit and half, and high one Cubit, they had no Frames, but were made out of solid Marble. As for the Boards of the Tables the following Proportion or Measure is to be observed: The upper Post of the Table is nine *Palm*. long and broad, or one Cubit and half (because six *Palms* make one Cubit) the undermost Altar is seven *Palms* long, and five *Palms* high, the Board from above going on each Side one *Palm*. inward, being also one *Palm*, or four Inches which is one Sixth of a Cubit broad.

§. 3.

Above the Tables Hooks were fastned whereon a Sacrifice (*Hostia*) was hang'd up. The small Sacrifices in the most convenient Place just over the *Basis* of the Posts one Cubit high, but the larger Sacrifices of Cattle were hang'd higher in the half Pillars or Posts themselves.

§. 4.

Concerning the Galleries which follow, is to be observ'd, that the Floors of them lay not so high, as those of the Gates, but are of an equal Height with the *Outward Court*; and the open Places are only heightned in the *Inner Court*, so that they answer the Height of the Gates. The Galleries surrounds the Place only on three Sides, *viz.* on the East, South, and North Side, for the South and North Galleries extend themselves to the West Gallery of the *Outward Court*, in such a Manner that the West-side is by them inclosed.

They

A Description of Solomon's Temple. 19

They are also equal to the Galleries of the *Outward Court*, nevertheless, with this Difference, that instead of the outward Wall, there are found only Posts joyn'd by Arches, so that one may see through them from the *Outward* to the *Inner Court*. In the second or third Story are likewise Chambers, some of them we have to mention here; *Viz.* in the second Story towards the East are seven Chambers, the five middle-most were for the Singers, the corner one towards the South was for the Priests that watch'd in the *Temple*, the corner one towards the North for the Priests that were to take care of the Altar. The Chambers of the South and North Galleries, are partly on the Side of the *Court of the Priests*, partly on the Side of the *Temple*, the Norther-most of the *Courts of the Priests*, was for the holy Virgins. The other Chambers which were on both Sides of the *Temple*, are eight in Number on each Side, in the first Chamber on the East corner was the Stairs, for the Passage into the other Chambers, the following six were called *Refectoria Sancta*, were the Priests did eat the holy Meat of the Offering, where they pull'd off their Ceremonial Cloths or Garments, putting on others; the last of those Chambers Westward was a Kitchen for the Priests for to boil, to bake, and to roast whatsoever did belong to the Divine Service, *Ezek. 46. v. 20. Levit. 6. v. 20, 21.*

§. 5.

The open Place of the *Inner Court*, is divided into two Parts by a *Ballustrade* or Grate-work of Marble; in one of them Westward, is the *Temple*. In the second towards the East is the *Court of the Priests*, which is the chief Subject of this Chapter. This Court is long and broad one hundred Cubits, in the said Grate-work are two little Doors, on each Side one, but in the Middle none at all, to the End that the Priests might perform their Offices in the *Temple*. But there was likewise round about both Places.
a Bal.

A Description of the Tabernacle.

a *Ballustrade*, which stood betwixt the inner Posts of the Galleries, just upon the Board of the heightned Floor, both are of an equal Height, and this *Ballustrade* answer'd the Height of the Pedestals in this Court, which are two Cubits and a half high.

§. 6.

The chiefeft Piece that was found in this Court, was the *Beast-Altar of Burnt Offering*, having its Place not only in the Middle of the Court, but also in the Center of the whole Temple Ground, this Altar is described by *Ezek. 43. v. 13.* What is to be considered concerning the first, is the Ditch which furroundeth the whole Altar, being one Cubit deep and one broad, hollow'd out in Marble in the Form of a Semi-circle cover'd with Brass, and put into the Earth equal to the Level of the Ground. Here the Blood of the Offerings runs in, which through certain Holes under Ground, it did run out again in the Brook, whereof *Ezek. 47.* On the out-side this Ditch was furrounded with a Grate-work, which was high half a Cubit, not only to defend People from stepping or falling in, but also for Ornament sake. In the inside of the Ditch, the Altar it self was erected; this Altar has two square *Bases*, the undermost is high two Cubits, the other four Cubits. Whereupon is put the Altar called *Ariel*, which is also four Cubits high. The whole Height is therefore ten Cubits. On the Top of the Altar on the four Corners are Horns, the *Basis* whereof is one Cubit, the Horn it self two Cubits. Betwixt the Horns of the Altar was made round a Crown one Cubit and a half high. The Breadth of the Altar contains the following Proportion or Measure. That Piece which is called *Ariel* is square, of an equal Length and Breadth twelve Cubits, the following Piece underneath, or the Settle is fourteen Cubits long and broad, and has still on each Side a Border to the Breadth of half a Cubit, so that the

said

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said Settle is long and broad fifteen Cubits, the lower Settle is in its self sixteen Cubits long and broad, which amounts, the Border on each Side of half a Cubit included, to seventeen Cubits. Farther you must add one Cubit, for the Ditch, is nineteen Cubits, on each Side half a Cubit for the *Ballustrade*, are twenty Cubits, which is both the Length and Breadth of the Altar, its Stairs were towards the East, *Ezek.* 43. 17.

§. 7.

The *Molten-Sea* which was on the left Side of the East Gate had an *Hemispherical* Form, the Brass whereof was an Hand's-breadth thick, the *Diameter*, or from the one Brim to the other was ten Cubits, so that the Circumference did contain thirty Cubits, its Height was five Cubits. *1 King.* 7. 26. is told, that it contained two thousand Baths of Water, which is after our modern Measure one hundred ninty-five Hogsheads. It was adorned with six *Corollæ* in two Rows, each Row having three *Corollæ*; and the Compass of the Sea being of thirty Cubits, each *Corolla* must be long ten Cubits. It stood upon a round Base, supported by twelve Oxen, towards each of the four Winds three; therefore the Basen wherein they stand is like a Cross. Out of this Sea the Priests did wash themselves, *2 Chron.* 4. 6. The Water is drawn through the Mouth of the Oxen by Taps into the Laver, where the Priests stept in, the unclean Water run off through cover'd Channels under Ground.

§. 8.

Exactly over against the *Molten-Sea*, and therefore on the right Side of the East-gate, was to be found the *Musach Sabbathi*, a *Pavillion*, (Vail, Tent for the Sabbath) *2 King.* 16. 18. It has likewise a round Form of Construction, there-

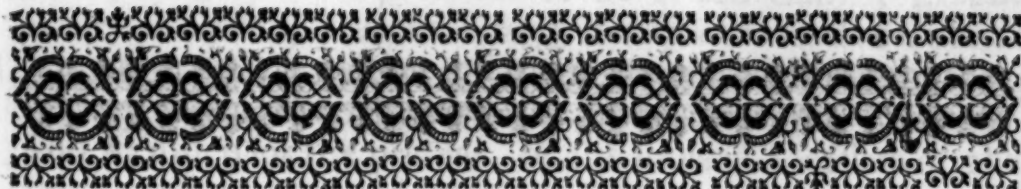
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fore it is supported by so many Pillars, as there are Oxen under the Sea. Here it is believed, that the Priests having finished their weekly Services, were used to stay the Sabbath over, till they went Home again.

§. 9.

Near the Gates towards the South and the North are ten Bases of Brass, with their Lavers on each Gate, the Description whereof you may see, *1 King, 7. 27—30. 2 Chron. 1. 6.* The Length and Breadth of one Base was four Cubits, the Height three Cubits, on each Side were two corner Posts, and two middle Posts; between the Posts are Tables two Inches thick, adorned with Borders, Palm-trees, Cherubims and Net-work. Each Base had four Wheels, each Wheel one Cubit and a half high. Above upon the Bases, which were surrounded with a small Grate, was put a Cherub in the Middle to the four Winds; their Wings they did spread in this Manner, that the *Laver* was supported by them as by Shoulders. The Top of the Base was round, and together with the uppermost Ledges out of one cast, but the Base by it self asunder; therefore the Base had a Hole which answered to the Foot, and was fastened upon it. The Foot is wide one Cubit and half below, and above one Cubit, the Height is one Cubit. The Laver it self is four Cubits wide and two Cubits deep, the Brass of it is two Inches thick, the Neck was bent inward, and the Brim hangs quite over. Such a Laver did contain forty Baths, which is almost four Hogsheads, there out the Water was drawn with Cranes and the *Offering-Meat* was washed in them.





C H A P. I
A

DESCRIPTION

OF

Solomon's Temple.

The Second P A R T.

Of the TEMPLE itself.




HIS Sanctuary consists of Three Parts, the First is call'd אֵלֹהִים, the Out-House or the Porch, the Second הֵיכָל, the Holy Place, and the Third דְּבַר, the Most Holy Place or the Oracle, whereof in several Chapters we will treat more at large.



CHAP. I.

Of the Out-House or Porch.

§. 1.

UT of the *Court of the Priests*, you come to the *Porch* by a Walk, which is twenty Cubits broad, and surroundeth the *Temple* on all Sides, where also the *Priests* were used to pray, *Joel 2. v. 17.* Therein are eight Steps, whereby you come to the *Porch*, and two Steps more at the Coming in, so that they are in all ten Steps.

§. 2.

The *Outward Wall* of the *Porch*, which also goes quite round the *Temple*, is thick five Cubits, wherefore the two Posts on the Gate, are likewise five Cubits thick or broad. The Gate is large fourteen Cubits, high thirty-two Cubits, having above an Arch, but no Door, being always open, *Joseph. Lib. 5. Belli c. 4.* Nevertheless, in rainy Weather a Vail was drawn before it. From the Opening to the Corners, there were left on each Side three Cubits, which added to the former fourteen Cubits, make the whole Length of the *Porch* twenty Cubits, which is the same with the Breadth of the *Temple*. The Breadth of the
Porch

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Porch, 1 *King* 6. v. 3. is said to be of ten Cubits, *Ezekiel* makes it eleven, and the *Seventy Interpreters* twelve Cubits: But nevertheless neither of them contradicts one another, having taken the Measure not from the same Principle. And so much for the present, of the inward Measure of the *Porch*; of its outward Measure, *vid.* §. 4.

§. 3.

In the *Porch* on both Sides of the Gate towards the *Holy Place*, where two Brass Pillars, whereof one was call'd *Jachin*, the other *Boas*. The Measure of the same is conformable to the Pillars in the *Courts*, except that they have no particular Pedestals, but stand with their Feet close to the Ground, which is heighten'd by little and little through the Steps, to an equal Height with the Pedestals in the *Courts*. Without the Pedestals, those Pillars consist, like all the other Pillars, in two Parts more; the first is the Pillar it self, the second the Ornaments of the Beams above the Pillars. On the Pillar it self three Pieces are to be minded, the Foot, the bare Pillar or Shaft, and the Chapter or Capital. The Beam work is likewise divided into three Parts; the first is called *Architra* or *Epistylum* is a Beam which lays cross over the the Pillar, the second is *Zophorus*, consisting out of *Triglyphs* and *Metopis*, with the *Triglyphs*, the Ends of the Beams that stand out are adorned, *Metopæ* are call'd the Bays betwixt the two Ends of the Beams. The third is call'd *Coronice*, or the chief Cornish, being a Beam which is and lays cross above; in this *Coronice* or Cornish are certain Bays with Pomegranates, which are inclosed with Net or Chain-work. The Measure and Dimensions of the abovesaid Pieces, as well as the Names, are commonly found in the Books of Architecture. These Pillars are hollow within, and fluted without; the Brass of the same was four Inches thick, the Flutes betwixt the Ridges four Inches broad, the Ridges (*Striæ*)

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two Inches thick, the Gold wherewith the Pillars were overlaid one Inch thick.

§. 4.

The Galleries having had three Stories in the Courts; so the same are likewise found in the *Porch*: However these are as big again as to all their Parts belonging to them, as it may be seen in the Pattern or Model.



C H A P. II.

Of the Holy Place.

§. 1.

THE Partition which separates the *Holy* from from the *Porch*, surrounding also the two other Parts of the *Temple*, viz. the *Holy* and the *Most Holy Place*, is six Cubits thick; therefore the Posts on each Side of the Gate, as likewise the Threshold below and above are six Cubits broad. The Gate or the Opening in the Wall is ten Cubits wide, and twenty Cubits high, not arched but square. The remaining Part of the Wall, from the Gate to the innermost Corner, has on each Side five Cubits. The Doors are of two Leaves of Cedar-Wood, each of them having a small Door of Olive-Wood. There is above on the Inside, a Vail or Hanging, which is like the Vail of the *Most Holy Place*.

§. 2.

A Description of Solomon's Temple. 27

§. 2.

The *Holy* is long forty Cubits, broad twenty Cubits, high to the Window twenty-five, till to the Arch (as far the Windows reach likewise) thirty Cubits, with the Arch forty Cubits. The Inside was every where, as well on the Walls and Doors, as also on the Floor and Arch wainscotted with Cedar-Boards artificially carved with Cherubims, Palm-Trees, Flowers and Fruit. The Boards were over-laid with Golden Plates, the Plates fasten'd with Golden Nails, the Heads whereof were set with Precious Stones, 1 *King.* 6. v. 21. 2 *Chron.* 3. v. 6.

§. 3.

Almost at the Gate of the *Holy Place* stood the *Golden Altar of Incense*, which was high three Cubits, long and broad two Cubits, the Horns are one Cubit high: It is made all of Cedar-Wood, and over-laid with Gold, 1 *King.* 7. v. 48. 49. On the four Corners were Rings for two Staves, (likewise of Wood overlaid with Gold.) Upon this Altar the High-Priest was obliged (1.) To burn Incense every Morning and Evening, *Exod.* 30. v. 7, 8. (2.) To have his Devotion before the same, *Levit.* 6. v. 17, 18. (3) To make an Atonement upon the Horns of it once in a Year, with the Blood of the *Sin-Offering*, *Exod.* 30. v. 10.

§. 4.

On the right and left Side of the *Holy*, were the ten Tables for the *Shew-bread*, with so many Golden-Candlesticks, on each Side five Tables and five Candlesticks, 2 *Chron.* 4. v. 8. Such a Table was made of Cedar-Wood over-laid with Gold, and was long two Cubits, broad one Cubit,

28 *A Description of Solomon's Temple.*

Cubit, high one Cubit and half, *Exod. 25. v. 23, 24.* The Construction of it consisted out of the Top and four Frames. The Top was beautify'd with two Crowns round the Border, and a Ledge. The Top is four Inches thick, the two middlemost Inches are quite rough casted with various Carved-Work, the two other Inches are the Crowns one above and one below. On each Frame is underneath the undermost Crown a Golden Ring, where the Staves are put through. Upon all the Tables were *Shew-bread*, (so call'd, because they were laid before the Eyes of the Lord,) being unleavened; upon each Table were twelve, *viz.* six and six above one another, and above the Bread a Cup with Incense was put. The Bread was baked the Day before the Sabbath, and laid upon the Table early on the Sabbath, where it remained to the next Sabbath, when new Bread was put there, and the old eat by the Priests. The Incense also was burnt, and fresh Incense given. The Vessels that were used to it, are mentioned *Exod. 25. v. 29.*

§. 5.

The Candlesticks have a double Square *Basis* in the Middle; out of the *Basis* cometh out a Shaft, which can be divided into four Parts, each of them in three Pieces, *viz.* the Bowl, the Lilly, and the Knop; out of both Sides of the Shaft, three Arms are proceeding, like so many Branches from a Tree, each of them being divided into three Parts, and each of the latter again into three Pieces, *viz.* the Bowl, the Flower, and the Knop. Upon the uppermost Knop, as well of the Shaft as of the Branches, are Lamps seven in Number, all of an equal Height from the Ground, the Light whereof was turned towards the Table that was over-against them, *Exod. 25. v. 37.* To the said Candlesticks, were three Vessels, *viz.* Tongs, Snuff dishes, and Oil Vessels, *l. c. v. 30*



CHAP. III.

Of the Most Holy Place.

§. 1.

BETWIXT the *Holy* and the *Most Holy*, a Wall was erected of Marble, like the other Walls. It was thus; Two Cubits and half (which after the customary Way of the *Holy Scripture* is two Cubits) of the same Breadth, where also the Posts on both Sides of the Gate of the *Most Holy*. This Wall is reckon'd into the forty Cubits of the Length of the *Holy*. The Gate or Opening is six Cubits wide; so that on each Side to the Corners, is left a Breadth of seven Cubits, where on is plain the whole Length of the Wall, and the Breadth of the *Most Holy*, viz. twenty Cubits. On the Inside of this Wall was a most curious Vail, which is described *Exod. 26. v. 31*. The *Most Holy Place* is also twenty Cubits long and high, where above was a Cedar Arch 10 Cubits high.

§. 2.

On the Walls of the *Most Holy* are round about *Cherubims* and *Palm-Trees*, on each Side two, together eight *Cherubims* and eight *Palm-trees*. The *Palm-trees* did reach un-

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to the Arch, and are therefore twenty Cubits high, the *Cherubims* are ten Cubits high, and their Wings five Cubits long, wherewith they did touch on both Sides the *Palm-trees*. They were first made of Wood, overlaid afterwards with Gold. In the Middle of the *Most Holy* stood the *Ark of the Covenant*, with the *Mercy-Seat*, *Exod. 25. v. 10. c. 37. v. 1.* On both Ends whereof two small *Cherubims* were put, with their Faces towards one another, looking to the *Mercy-Seat*, two of their Wings they stretch'd forth on High, covering the *Mercy Seat* with them, but the two other Wings they stretch'd downward; these were caused by *Moses* to be made of pure Gold, *Exod. 37. v. 7.* There also stood on the South and North Side of the *Ark of the Covenant*, two other *Cherubims* which were ten Cubits high, made of Olive-Wood overlaid with Gold, and standing in such a Manner, that they reach'd with one Wing the Wall of the *Most Holy*; with the other, each others Wing wherewith they did cover also the *Ark*.

§. 3.

Above at the Entry of the *Porch* we have mentioned; that a Wall of five Cubits thick surrounded the *Temple*, as also, when we treated about the coming in of the *Holy*, that another six Cubits thick went round about the *Temple*. Between both Wall is left a Space of five Cubits broad for Chambers, which also in three Rows went round the *Temple*, except the East Side, where is the coming in or Entry of the *Temple*. These two Walls are supported by *Buttresses*, which are eleven Cubits thick, taking up by their Bigness, not only the said Space, of five Cubits, but also the outward Wall of five Cubits, jetting out there above one Cubit more. And because three Rows of Chambers are one above another, likewise three Stories are required. Such a Story consist of Beams and Boards; the Beams and Boards are laid upon the Rests or Stays of the *Buttresses*. As for the

the

A Description of Solomon's Temple. 31

the right outward Height of all three Rows, it is to be observed, that those Chambers have been somewhat higher then the Floor of the *Temple*, which Heightning is made in Proportion to the Height of the *Basis* of a Buttress of two Cubits, therefore some Steps were laid on the East-Side of the *Holy*. Upon the two Cubits of the *Basis*, the three *Calam.* of all the Chambers were put, above which was a Covering of four Cubits high, whereby their whole Height of twenty-five Cubits one quarter is to be seen; so that they are equal to the first Story in the *Courts*. With those Chambers ends also the outward Wall of five Cubits. But as for the inward Wall of six Cubits, the same goes farther up to the Covering of the *Temple*, and is supported by Buttresses, which are erected just above the undermost.

§. 4.

In all the said Buttresses betwixt the Chambers are Openings, so that one might go through the same round about the *Temple*, out of one Chamber into the other. Concerning their Use, in the same were kept the Golden and Silver Vessel; as also the People went in there for to have their Devotion.

§. 5.

On the East-side of the *Temple*, on both Ends of the Length of the Porch, are underneath two Chambers more, one towards the South, the other towards the North Corner, where was the coming into the said Chambers. Each of them has four Doors, one towards the open Place, the Second just over-against the former towards the Porch, the Third towards the undermost inside Chambers, the Fourth towards the Winding-stairs, by which you did go up to the middle and uppermost Chambers. These two Chambers were larger than the abovesaid other Chambers,

32 *A Description of Solomon's Temple.*

being on all Sides enlarged by two Cubits, and having two Chambers more one above another, and so with the undermost together six Chambers. These as well as the former, were overlaid and beautified with Cedar-Wood and Gold.

§. 6.

Remains still the *Hall* of the *Temple*, which is in the second Story, all over the whole Edifice, where the *Tabernacle*, with all what belongs to it, was preserved. The Covering of the *Temple* equal to the Coverings of the *Courts*, did consist out of Brass Tiles, being cast of the best *Corinthian* Brass, *Joseph. Lib. 5. Bell. Cap. 14.* says, that they were of Gold.

And so much for the Present about the Construction of the *Temple*, where it is evident that this Building was the greatest Master-Piece not only of Architecture, but also of Workmanship and Magnificency.



F I N I S.

A
DESCRIPTION
OF THE
TABERNACLE.

WHEREIN

Its Form, Construction, and all its Parts ;
Its Curtains, Tapestries, Coverings, Vails and
Hangings ; as also the Ark of the Covenant, and
the chiefest Holy Vessels, *viz.* The Altar of the
Incense, Golden-Candlestick, Table of the
Shew-Bread, Altar of Burnt-Offering, and the
Laver of Braſs, are shortly and plainly described.

Illustrated and Adorned with CUTS.

L O N D O N,

Printed in the YEAR 1724.

DESCRIPTION

OF THE

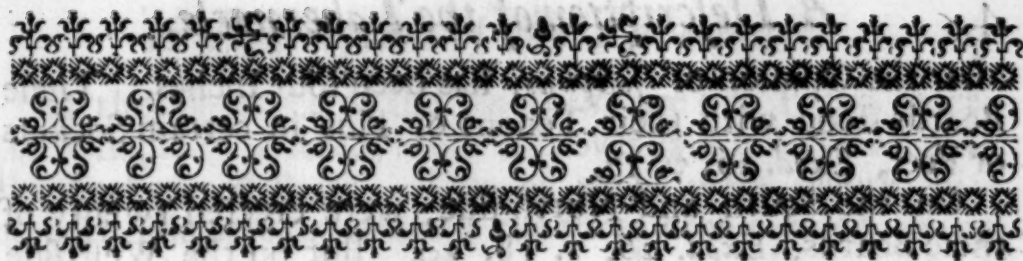
TABERNACLE

WHEREIN IS DESCRIBED
The Form, Construction, and all the Parts
of the Tabernacle, and all the Vessels and
Furniture; as also the Ark of the Covenant, and
the Altar of Incense, the Table of the
Shew-Bread, the Lamp of Pure Gold, and the
Laver of Brass, and all the other things
belonging to the Tabernacle.

Illustrated and Adorned with CUTS.

LONDON.

Printed in the YEAR 1724.



A

DESCRIPTION OF THE TABERNACLE.



THE Lord ordered Moses, *Exod. 25. v. 8.* to erect a Tabernacle in the following Words: *And let them make a Sanctuary that I might dwell amongst them; and in the next Verse he saith, According to all that I shew thee, after the Pattern of the Tabernacle, and the Pattern of all the Instruments thereof even so shall ye make it.* Which is repeated again in the 40th Verse: *And look that thou make them after the Pattern which was shew'd thee in the Mount.* As for the inward Construction of the Tabernacle, it is thus ordered, *Exod. 26. v. 15, 16. and Cap. 36. v. 20.* *And thou shalt make Boards for the Tabernacle of Shittim-wood standing up, (viz. Deal-boards or Planks saw'd out of high or great Trees, which did grow in the Desart of Shittim, for to make out of them a Defendent-Wall round the Tabernacle or Habitation) Ten Cubits shall be the Length of a Board, and a Cubit and a half shall be the Breadth of one Board.* Concerning the Thickness, the same after:

4 *A Description of the Tabernacle.*

after the Opinion of *Josephus*, has been four Inches. These Boards stood with their Tenons or Pins in certain Sockets or Feet, *Exod. 26. v. 17.*

On the South and North side, were erected twenty of these Boards, *Exod. 26. v. 18, 20.* But on the West-side (the *Tabernacle* not being so broad as long) only six together with two Planks on the two Corners of the *Tabernacle*. Each of these Boards had two Sockets of Silver, so that a Board with its Socket was ten Cubits high, sixteen Fingers broad, four Inches thick. The Sockets are almost one Cubit high. The said Measure of the Corner-Boards was necessary for the Breadth of the *Tabernacle*, which was ordered to be betwixt the two Walls ten Cubits broad, *viz.* the third Part of the Length.

The Bars which kept the Boards together, are described *Exod. 26. v. 26. Exod. 36. v. 31, 32.* on each Side were five Rows of Bars, each Row consisting of three Bars, in all for each Side fifteen Bars, at ten Cubits a-piece long; so that both Sides together make thirty Bars. The five Bars for the back Wall, are out of one Piece; so that the Bars amount in all to thirty five, which were square, four Inches thick, overlaid with thin Plates of Gold, *Exod. 26. v. 29.*

Further, *Moses* was ordered by the Commandment of the Lord, to make the Vail *Exod. 26. v. 31. and Cap. 36. v. 36.* as also to prepare four Pillars, whereon the Vail should be hang'd up, to divide the *Tabernacle* in two Parts, and to separate thereby the *Holy* from the *Most Holy*. These Pillars are described *Exod. 26. v. 32.* that they should be made out of *Shittim-wood*, and overlaid with Gold, they have likewise their Sockets of Silver, in an equal Height with the above said Boards, they are square, and their Chapters covered with Gold, having Golden Hooks whereupon the Vail was hang'd, *Exod. 26. v. 32.* Such a Pillar is broad one Cubit; betwixt each of them is a Space of two Cubits, so that the Pillars with the Spaces take up ten Cubits.

At

A Description of the Tabernacle.

9

At the Entrance of the *Tabernacle* are five Pillars more, the Chapters whereof were also over-laid with Gold, but the Sockets of Brass. Two of those were before, *viz.* on each Side or Corner one; the three others being set up in such a Manner, that one was in the Middle having on both Sides an Opening each three Cubits and a half broad, whereunto the Breadth of the three Pillars, three Cubits being added, maketh the whole Breadth of the *Tabernacle* ten Cubits. The Shaft of these Pillars is seven Cubits and a half high, the Chapter one Cubit and somewhat more, the Socket almost one Cubit and a half, is together ten Cubits.

The *Tabernacle* was hung with ten Curtains of fine twined Linnen, Blue, Purple and Scarlet, with Cherubims of most curious Work, *Exod. 26. v. 1.* These Curtains were to be twenty-eight Cubits long and four Cubits broad, all of one Measure, in such a Manner, that the Curtains were spread in the Length cross over the *Tabernacle*, hanging on each Side one Cubit from the Ground. Of these Curtains five and five Breadths were coupled together one to another; so that two great Curtains were made out of them, and these were joyned together with fifty Taches and Loops, such Taches and Loops were a little above thirteen Inches from one another.

Moreover, *Moses* was ordered to make Coverings out of Goats-hair, for a Covering upon the *Tabernacle*, of eleven Curtains or Hangings, *Exod. 26. v. 7, 8.* each of them long thirty Cubits, broad four Cubits: These were put together out of five and six Breadths, so that they made out again two large Curtains, which were joyned by fifty Taches and Loops, *Exod. 26. v. 9, 10, 11, 13.*

Above this Vail of Goats-hair, another was likewise to be made out of Rams-skins died red, *Exod. 26. v. 14.* This Covering was so large, that the whole *Tabernacle* above, behind, and on all Sides could be covered with it, to the End

G

that

A Description of the Tabernacle.

that the Covering of Goats-hair might be sufficiently preserved against the Rain.

Here above, another Covering was spread made of Badgers-Skins, *Exod. 26, v. 14.* This Covering did not hang quite down over the *Tabernacle*, but was spread only above the Cieling of it, so that it did hang down only little round about, that the Water or the Rain could run off; and this Covering being the best able to resist the Wind and Rain, it did serve to defend the other Coverings.

And these were all the Coverings and Hangings of the *Tabernacle*, where only must be added the first Vail at the Entry of the *Tabernacle* after *Exod 26 v. 36.* *And thou shalt make an Hanging for the Door of the Tent, of Blue, and Purple, and Scarlet, and fine twined Linnen wrought with Needle-work.* which Hanging must be understood, that it was made like the inside Vail, and the first Covering of the *Tabernacle*. Notwithstanding the Measure of these two Vails is not described, nevertheless it is easily to be guess'd, out of the Bigness of the *Tabernacle*. Because they being made to surround and inclose the Tent, they have had the Length and Breadth of ten Cubits, and were fastned behind on the four abovesaid Pillars with golden Hooks and Rings.

The inward Vail is described, *Exod 26. v. 31. 32, 33.* and *Cap. 36. v. 35.* The Apostle to *Hebr. 9. v. 3.* calls it the *Second Vail*, viz. in respect of the first Vail. which did separate the Entry of the *Tabernacle*, from the Court round about the *Tabernacle*.

In this Manner the *Tabernacle* was divided into two different Rooms, whereof the first was called the *Holy*, the Second Part behind the *Second Vail*, the *Most Holy*. The first Division or the *Holy* was twenty Cubits long, and the *Most Holy Place* ten Cubits. In the *Most Holy* was the *Ark of the Covenant*, with the *Cherubims* upon the *Mercy seat*, the *Pot with the Manna*, and the *Rod of Aaron*. The *Jews* are of Opinion, that the *Coffer with the Golden Emerods and Mice*, which were sent back with the *Ark of the Testimony* by

A Description of the Tabernacle. 11

by the *Philistines*, 1 *Sam.* 6. v. 17. was also put into the *Ark*. In this Place no Body was permitted to enter, neither *Levite* nor Priest, but only the High Priest once in a Year, on the great Day of Atonement, on which Day he had Leave to enter it clothed in White, *Levit.* 16. v. 3, 4.

In the first Part of the Tabernacle, *viz.* in the *Holy Place*, were put the following holy Ornaments and Vessels, *viz.* the Golden Altar of Incense, the Golden Candlestick and the Table with the Shew-bread. No one was permitted to come in here, not even the common *Levites*, but only the High-Priest and those Priests, which had the Charge at that Day to burn the Incense, to light the Lamps, and to put upon the Table new Shew-bread.

The Way of the Construction, and the Space and Bigness of the Court round about the *Tabernacle* is described, *Exod.* 27. 9. to the 20th Verse, as also *Exod.* 38. v. 9. *seq.* where the Computation of the Costs, as also the Weight of all the Gold, Silver, and other building Materials together, with a great many other Things are described. That this Court has been uncovered and in the open Air, appears, because the Altar of Burnt-Offering has been in the Middle of it, where upon always a Fire must be burning, the Cattle for the Offerings being kill'd, and offer'd upon the Altar, which could not be done in a cover'd Place. In the Court were also the Laver and all that was necessary for the Killing, Skinning, Cleaning, and Washing of the Cattle for the Offerings. As for the Hangings wherewith this Court was covered, it is believed, that they were hollow like a Net-work, so that every one could see thro' them all what was done in the Court; for the Linnen was hollow or thin like Gauze, so that this easily could be done.

With such beautiful Hangings the four Sides of the Court were inclosed, the Hanging of the South-side was one hundred Cubits long, and the North-side likewise one hundred Cubits, but the West-side had but fifty Cubits, and the East-side likewise at the Entry, as well as on both

Sides of the Entry fifty Cubits, each Hanging being broad and long twenty Cubits, and five Cubits high, *Exod* 27. v. 9. and *Chap.* 38. v. 18. *Chap.* 22. v. 10, 11. *Chap.* 37. v. 12.

The whole Length of this Place was one hundred Cubits, and the Breadth fifty Cubits, surrounded round about with Pillars; on the South-side were twenty, on the North-side twenty, on the West-side ten, and on the East-side ten Pillars. These Pillars were made of *Shittim*-wood, with Sockets of Brass; but their Chapiters (Capitals) and Hooks, where the Hangings were fastned too, have been of Silver. Such a Pillar with its Socket without the Capital was five Cubits high, so that the Capitals could be seen above the Hangings and the five Cubits.

In *Exod.* 38. v. 31, is mentioned of Pins of Brass, and *Numb.* 3. v. 37. and *Chap.* 4. v. 32. the Cords are added, without which the Pins were of no use: These Pins were like long Nails, the Use whereof was this, that they were fastened into the Ground; that the Pillars over against each of which was found such a Pin, might be fastned to them with Cords, and supported, that the outward Wall of the Tabernacle might run no Danger of being over thrown by the Wind, as for the Nails on the Tabernacle it self, we find no mention at all of any Cords to them; so that it is supposed, that on the Edge of the uppermost Covering of Badger-skins, a certain Sort of Loops was made, to fasten them close to the said Pins of the Tent, to prevent the Winds coming under, and discovering the Inside of the *Tabernacle*.

Having considered the *In* and *Outward Construction* of the *Tabernacle*, we are still to view the Holy Vessels and Instruments which were kept there. The chiefest of them which the *Israelites* did consider as a mysterious Seal of the Divine Presence in the *Most Holy Place*, was the *Ark of the Covenant*, *Exod.* 25. v. 10. *seq.* and *Chap.* 37. the Instruction is to be seen, in what Manner the Lord would have it

A Description of the Tabernacle.

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it made. It was made of Wood, and overlaid with Gold by the ingenious Architect *Bezaleel*. The Length of it was two Cubits and a half, the Breadth one Cubit and a half, the Height one Cubit and a half. Round about was a Crown of pure Gold, and it is believ'd that underneath also a Border or Foot like a Socket, has been round the Ark. Four Golden Rings were cast and fastened to the four Corners of the Ark. The Staves which were put into the Golden Rings, whereby the Ark was born, were also of *Shittim*-wood overlaid with Gold. They have been so long, that they stood out as well behind as before, one full Cubit, nay, almost one Cubit and a half, so that they were five Cubits full, or near five Cubits and a half long.

The Court of the Ark, called by *Moses*, the *Mercy-Seat* was of pure Gold of an equal Length and Breadth with the Ark of the Covenant, *Exod. 27. v. 17.*

In what Manner or Posture the *Cherubims* stood upon the *Mercy-Seat*, is to be seen by the Command of the Lord, *Exod. 24. v. 18, 19, 20, 21.* These *Cherubims* were of Massy or pure Gold, one Wing is one Cubit and a half long; and if a *Cherub* stood upright, he would be two Cubits and a half long.

The *Altar of Incense* was erected likewise out of *Shittim*-wood, and because it was overlaid with Gold, it is call'd also the Golden Altar. The Measure of it given by *Moses*, *Exod. 30. v. 1. seq.* sheweth sufficiently, that it has been above and below square, *viz.* one Cubit long and broad, and two Cubits high without the Horns. These Horns were also of Wood, not out of separate Pieces, but out of the same Piece of Wood with the Altar, like the Branches of a Tree, which proceed out of the same Root. Above, round about the Altar was a Golden Edge, and on both Sides the Altar had two Rings for the Staves to bear it withal. The Staves were made like those of the *Ark of the Covenant*; however not so long, only about three Cubits; so that they behind and before did come out to the Length of one

14 *A Description of the Tabernacle.*

one Cubit. The Place where the Altar stood is evident out of *Exod. 30. v. 6. And thou shalt put it before the Vail, that is by the Ark of the Testimony*: So that it was in the Middle of the Breadth of the Tabernacle, almost backward towards the *Ark of the Covenant*, (betwixt which and the Altar was the Vail) between the Golden Candlestick and the Shew-bread Table.

The *Golden-Candlestick* is described, *Exod. 25. v. 21. seq. and Chap. 37. v. 17. till 25.* But its Measure is mentioned nowhere. Nevertheless it is probable, that it has been so high as was necessary to give Light over the Altar of Incense, and the Table of the Shew-bread, but not out of the Reach of a Man. In what Way or Manner the Lamps were ordered, is to be seen out of *Numb. 8. v. 2.* To the *Candlestick* were belonging also *Tongs, Snuff-dishes*, and some Golden Vessels, to put the Oil into the Lamps, and to keep them burning.

The Table for the *Shew-bread* consists of *Shittim-wood*, whereof we have *Exod. 25. v. 23. seq. viz*; That it has been two Cubits long, one Cubit broad, and one Cubit and a half high, overlaid with Gold. In the 24th and 25th *Verse*, is mention made of one Border and two Crowns of Gold, round about the Table; which without doubt, were partly for its Ornament, partly necessary for its Use. Further, there were four Golden Rings, in the four Corners on the four Feet underneath the undermost Crown, wherein the Staves of *Shittim-wood* overlaid with Gold, were put, that the Table might be born with them. Concerning the Vessels belonging to the Table. *vid. Exod. 25. v. 29.* The Bigness of the Bread is partly described, *Levit. 24. v. 5.*

The chiefest Vessel that was in the Court of the Tabernacle, was the *Brazen Altar of Burnt-Offering*; the Form whereof is described *Exod. 21. v. 1. seq.* compared with *Chap. 38. v. 1.* The inward Construction of this Altar, was likewise of *Shittim-wood* five Cubits long and broad, but on-

A Description of the Tabernacle.

15

ly three Cubits high overlaid with Brass. The Bigness of the Horns is not mentioned, but after the Opinion of the *Jews*, they should have been five Hands Breadth high, *viz.* as far as they were strait, before they bent. Their Use was to bind the Sacrifices unto them till all was ready for the Offering, and this is the Meaning of *David*, *Psalms* 118. v. 27. when he says, *Bind the Sacrifice with Cords, even to the Horns of the Altar.* Upon the Altar was a Grate of strong Brazen Bars, which were hammer'd cross one above another, on the inside the Altar was likewise overlaid with Brass. All the things belonging to the Altar are mentioned, *Exod.* 27. v. 3. which were all of Brass. The Place where the Altar stood is shew'd *Exod.* 40. v. 6.

The *Laver of Brass* is described, *Exod.* 30. v. 18. but its Measure and Form are not mentioned. The Priests were obliged to wash in the same the Sacrifices, as also their Hands and Feet. In *Exod.* 38. v. 8. we are told that the *Laver* was made of the *Looking-glasses of the Women*. About the Explanation whereof, the Interpreters very much differ: Nevertheless, the Opinion of the most of them is; That *Moses* caused the *Laver of Brass*, to be cast of the Looking-Glasses of the Religious Women, which they brought freely; that these Looking Glasses were made of polish'd Brass, or at least that they had Brazen Frames, such Looking-Glasses having been very common amongst former and ancient Nations.

And this is what has been thought most necessary to mention in the shortest and plainest Method, concerning the Architecture of the *Tabernacle*, and the Construction of all the Holy Vessels that did belong to it.



F I N I S.

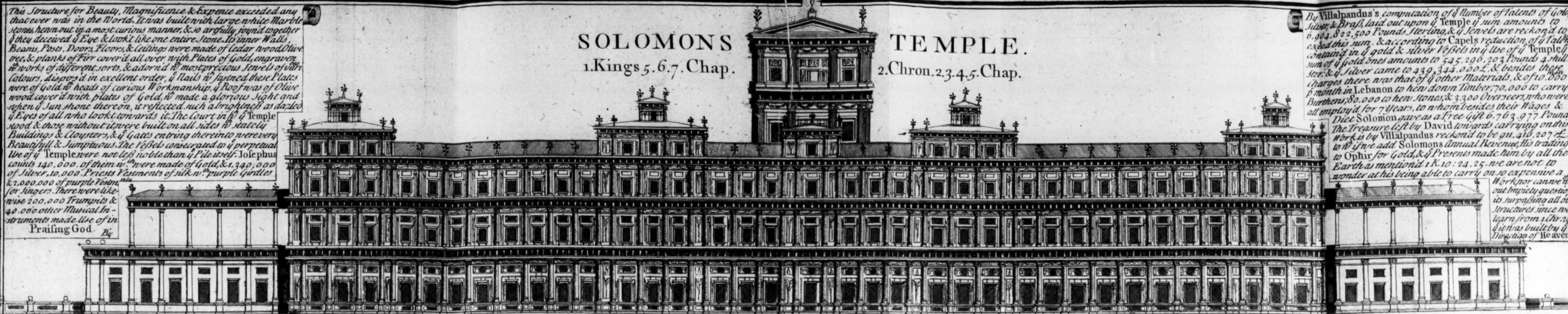
A Description of the Fabrics

These are the most common of the Fabrics used in the construction of the vessels. They are all of a similar kind, and are made of the same materials. The first is a kind of cotton, and is used for the sails. The second is a kind of linen, and is used for the rigging. The third is a kind of wool, and is used for the blankets. The fourth is a kind of silk, and is used for the curtains. The fifth is a kind of leather, and is used for the shoes. The sixth is a kind of iron, and is used for the nails. The seventh is a kind of steel, and is used for the blades. The eighth is a kind of copper, and is used for the pipes. The ninth is a kind of brass, and is used for the fittings. The tenth is a kind of tin, and is used for the linings. The eleventh is a kind of lead, and is used for the weights. The twelfth is a kind of silver, and is used for the ornaments. The thirteenth is a kind of gold, and is used for the decorations. The fourteenth is a kind of platinum, and is used for the buttons. The fifteenth is a kind of diamond, and is used for the jewels. The sixteenth is a kind of ruby, and is used for the eyes. The seventeenth is a kind of emerald, and is used for the stones. The eighteenth is a kind of sapphire, and is used for the gems. The nineteenth is a kind of garnet, and is used for the stones. The twentieth is a kind of topaz, and is used for the stones. The twenty-first is a kind of quartz, and is used for the stones. The twenty-second is a kind of amethyst, and is used for the stones. The twenty-third is a kind of crystal, and is used for the stones. The twenty-fourth is a kind of glass, and is used for the windows. The twenty-fifth is a kind of paper, and is used for the books. The twenty-sixth is a kind of ink, and is used for the writing. The twenty-seventh is a kind of pen, and is used for the writing. The twenty-eighth is a kind of quill, and is used for the writing. The twenty-ninth is a kind of feather, and is used for the writing. The thirtieth is a kind of hair, and is used for the writing. The thirty-first is a kind of bone, and is used for the writing. The thirty-second is a kind of ivory, and is used for the writing. The thirty-third is a kind of horn, and is used for the writing. The thirty-fourth is a kind of shell, and is used for the writing. The thirty-fifth is a kind of wood, and is used for the writing. The thirty-sixth is a kind of stone, and is used for the writing. The thirty-seventh is a kind of metal, and is used for the writing. The thirty-eighth is a kind of alloy, and is used for the writing. The thirty-ninth is a kind of compound, and is used for the writing. The fortieth is a kind of mixture, and is used for the writing. The forty-first is a kind of paste, and is used for the writing. The forty-second is a kind of glue, and is used for the writing. The forty-third is a kind of resin, and is used for the writing. The forty-fourth is a kind of wax, and is used for the writing. The forty-fifth is a kind of oil, and is used for the writing. The forty-sixth is a kind of fat, and is used for the writing. The forty-seventh is a kind of sugar, and is used for the writing. The forty-eighth is a kind of salt, and is used for the writing. The forty-ninth is a kind of acid, and is used for the writing. The fiftieth is a kind of alkali, and is used for the writing.



The first of these is a kind of cotton, and is used for the sails. The second is a kind of linen, and is used for the rigging. The third is a kind of wool, and is used for the blankets. The fourth is a kind of silk, and is used for the curtains. The fifth is a kind of leather, and is used for the shoes. The sixth is a kind of iron, and is used for the nails. The seventh is a kind of steel, and is used for the blades. The eighth is a kind of copper, and is used for the pipes. The ninth is a kind of brass, and is used for the fittings. The tenth is a kind of tin, and is used for the linings. The eleventh is a kind of lead, and is used for the weights. The twelfth is a kind of silver, and is used for the ornaments. The thirteenth is a kind of gold, and is used for the decorations. The fourteenth is a kind of platinum, and is used for the buttons. The fifteenth is a kind of diamond, and is used for the jewels. The sixteenth is a kind of ruby, and is used for the eyes. The seventeenth is a kind of emerald, and is used for the stones. The eighteenth is a kind of sapphire, and is used for the gems. The nineteenth is a kind of garnet, and is used for the stones. The twentieth is a kind of topaz, and is used for the stones. The twenty-first is a kind of quartz, and is used for the stones. The twenty-second is a kind of amethyst, and is used for the stones. The twenty-third is a kind of crystal, and is used for the stones. The twenty-fourth is a kind of glass, and is used for the windows. The twenty-fifth is a kind of paper, and is used for the books. The twenty-sixth is a kind of ink, and is used for the writing. The twenty-seventh is a kind of pen, and is used for the writing. The twenty-eighth is a kind of quill, and is used for the writing. The twenty-ninth is a kind of feather, and is used for the writing. The thirtieth is a kind of hair, and is used for the writing. The thirty-first is a kind of bone, and is used for the writing. The thirty-second is a kind of ivory, and is used for the writing. The thirty-third is a kind of horn, and is used for the writing. The thirty-fourth is a kind of shell, and is used for the writing. The thirty-fifth is a kind of wood, and is used for the writing. The thirty-sixth is a kind of stone, and is used for the writing. The thirty-seventh is a kind of metal, and is used for the writing. The thirty-eighth is a kind of alloy, and is used for the writing. The thirty-ninth is a kind of compound, and is used for the writing. The fortieth is a kind of mixture, and is used for the writing. The forty-first is a kind of paste, and is used for the writing. The forty-second is a kind of glue, and is used for the writing. The forty-third is a kind of resin, and is used for the writing. The forty-fourth is a kind of wax, and is used for the writing. The forty-fifth is a kind of oil, and is used for the writing. The forty-sixth is a kind of fat, and is used for the writing. The forty-seventh is a kind of sugar, and is used for the writing. The forty-eighth is a kind of salt, and is used for the writing. The forty-ninth is a kind of acid, and is used for the writing. The fiftieth is a kind of alkali, and is used for the writing.

By Villalpandus's computation of the Number of Talents of Gold Silver & Brass laid out upon y^e Temple if y^e sum amounts to 6.908.822.500 Pounds Sterling, & if Jewels are reckoned to exceed this sum. & according to Capels reduction, of the sum contained in y^e gold & silver Tyled into y^e Temple, the sum of y^e gold alone amounts to 745.296.320 Pounds & half sterl: & if Silver came to 339.345.000 £. & besides these charges there must be y^e other Materials, & of y^e 1000 y^r month in Lebanon to hew down Timber: 70.000 to carry thitherwards 80.000 to hen down Stones & 3300 Overseers who were all employed for 7 years, to whom besides their Wages & Diet Solomon gave as a Free Gift 6.763.977 Pounds The Treasure left by David towards carrying on this Work is by Villalpandus reckoned to be 9n.418.207 £. to w^{ch} I'vee addd Solomons Annual Revenue his Trading to Ophir for Gold, & Perfumes made him by all the Earth as mentioned 1 K. 10. 24. 25. we are not so wonder at his being able to carry on so expensive a Work nor canne he cut Iniquity questions be no arguing all his treasures since he learned from 1 Chr. 3. 4. it was buildy by Davids day of Heaven

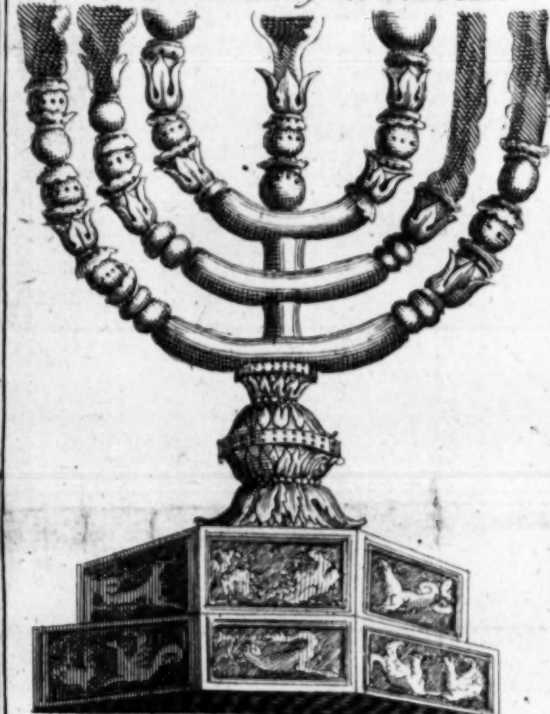


A Scale

10 20 30 40 50 60 70 80 90 100 Cubits

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 Beeds

An exact Draught of
GOLDEN-CANDLE STICK,
taken from the
Triumphal Arch of Titus,
still remaining at ROME.

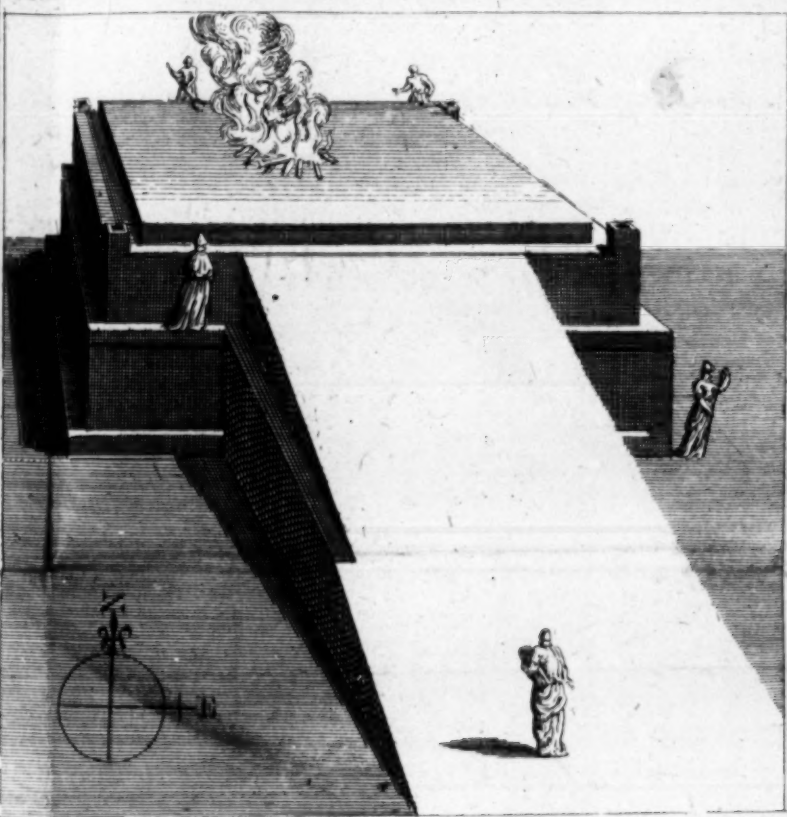


*A Description of the Golden Candlestick
on a Triumphant Arch of Titus Vespasian,
still remaining at Rome.*

It consists of a shaft, 6 Branches 3 on a side & their particular Ornament Pedestal & Base the dimensions are as follows, if length of Base & top of Candlestick is exactly 5 ft height including if Base is 5 ft high The Candlestick is divided into 3 parts containing 8 in each. The Ornamental parts are of 3 or 4 mentioned in Joseph. Ant. Lib. 3. C. 2 the last 3 of 4 are to be met with in Sacred Writ viz. about Knop & Flower to the Josephus adds a Spharule The Base or lowest part he thought did not belong to if Candlestick when used in if Temple, but was only a support for it while it was carried in triumph of if Eagles in if upp. division seems to be an Eve

Description of the Brazen Sea.^{ne}
This vessel was cast by K. Solomon for ^{the} Temple.
Sens ^{men} ^{of it}: "it was made of Brass & for
largest thereof called of Brazen Sea ^{sens} ^{was}
to from Brim to Brim & contain d 1000 of liquid
Measure & 3000 dry M. ^{measured} above of
Brim each Bath containing 7 Wine gall a pint
the Brim was much like if brim of a Cup ^{to} Flowers
of Saffron. It was set upon 48 in allusion to 4 Lovers
of Moles It was drawn by Oxen whenever it came
remove it & in remembrance of J R's Oventen
Offered by Princes of People them 7 The manner
of Priests washing is uncertain some suppose
they drew it into it, others more properly conjecture
if Water was drawn out by Cords for purpose

The Altar of burnt-Offering, according to the Learned
DEAN PRIDEAUX.



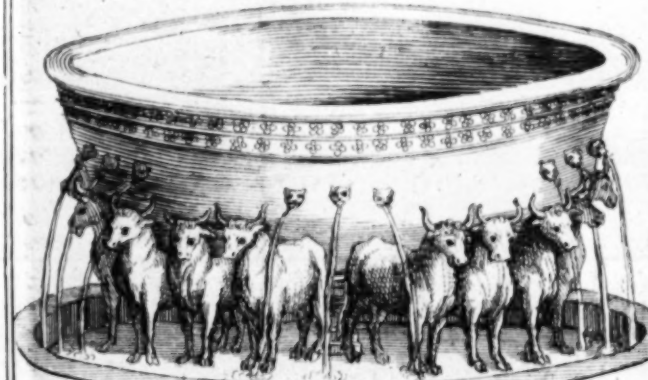
A description of y^e Altar for whole burnt Offerings according to Dean Pridcaux.

It stood in $\frac{1}{2}$ middle of $\frac{1}{2}$ inner Court of $\frac{1}{2}$ Temples exactly before of $\frac{1}{2}$ Porch leading into of $\frac{1}{2}$ Holy Place; & thereon were made of daily Offerings: of $\frac{1}{2}$ morning & evening Service, & all other Offerings: ordinary & extraordinary: $\frac{1}{2}$ were offered up to God by Fire. It was a large Pile built of all of unhewn stones 32^{cub} ft. \times 48^{cub} feet square at $\frac{1}{2}$ bottom, from thence increasing 1^{cub} bench in 1^{cub} & from thence being 20^{cub} square, it did rise 5^{cub} & bench'd in 1^{cub} & from thence being 28^{cub} square, it did rise 3^{cub} & bench'd in 2^{cub} from whence it did rise 1^{cub} which was the Hearth upon $\frac{1}{2}$ of Offerings: were burned & of benching in of $\frac{1}{2}$ breadth was $\frac{1}{2}$ passage round it on $\frac{1}{2}$ of Priests stood, when they tended of Fire, & placed of sacrifices on it, so this Hearth was $2 \times 28^{\text{cub}}$ or 30^{cub} feet on every side, & 1^{cub} high: $\frac{1}{2}$ was all made of solid Brass, & from hence it was called a Brazen Altar, on $\frac{1}{2}$ a corner of $\frac{1}{2}$ Altar, on $\frac{1}{2}$ last benching, where of Priests stood, when they offered of sacrifices, there were fixed 4 small Pillars of a cubit height, & a cubit on every side, in $\frac{1}{2}$ form of an exact Cube, & these were of Horns of $\frac{1}{2}$ Altar so often mention'd in Scripture, of middle of each of $\frac{1}{2}$ was hollow, becau therein was to be put some of $\frac{1}{2}$ Blood of $\frac{1}{2}$ sacrifices. The ascent to $\frac{1}{2}$ Altar was by a gentle rising on $\frac{1}{2}$ 1^{cub} side, called Kibbith 16^{cub} was 32^{cub} in length, & 16^{cub} in breadth, & landed upon $\frac{1}{2}$ upper benching in next of $\frac{1}{2}$ Hearth, on $\frac{1}{2}$ top of $\frac{1}{2}$ Altar, for to go up $\frac{1}{2}$ Altar (syngg)

1. Kings 17. 22. 2. Chron. 4.

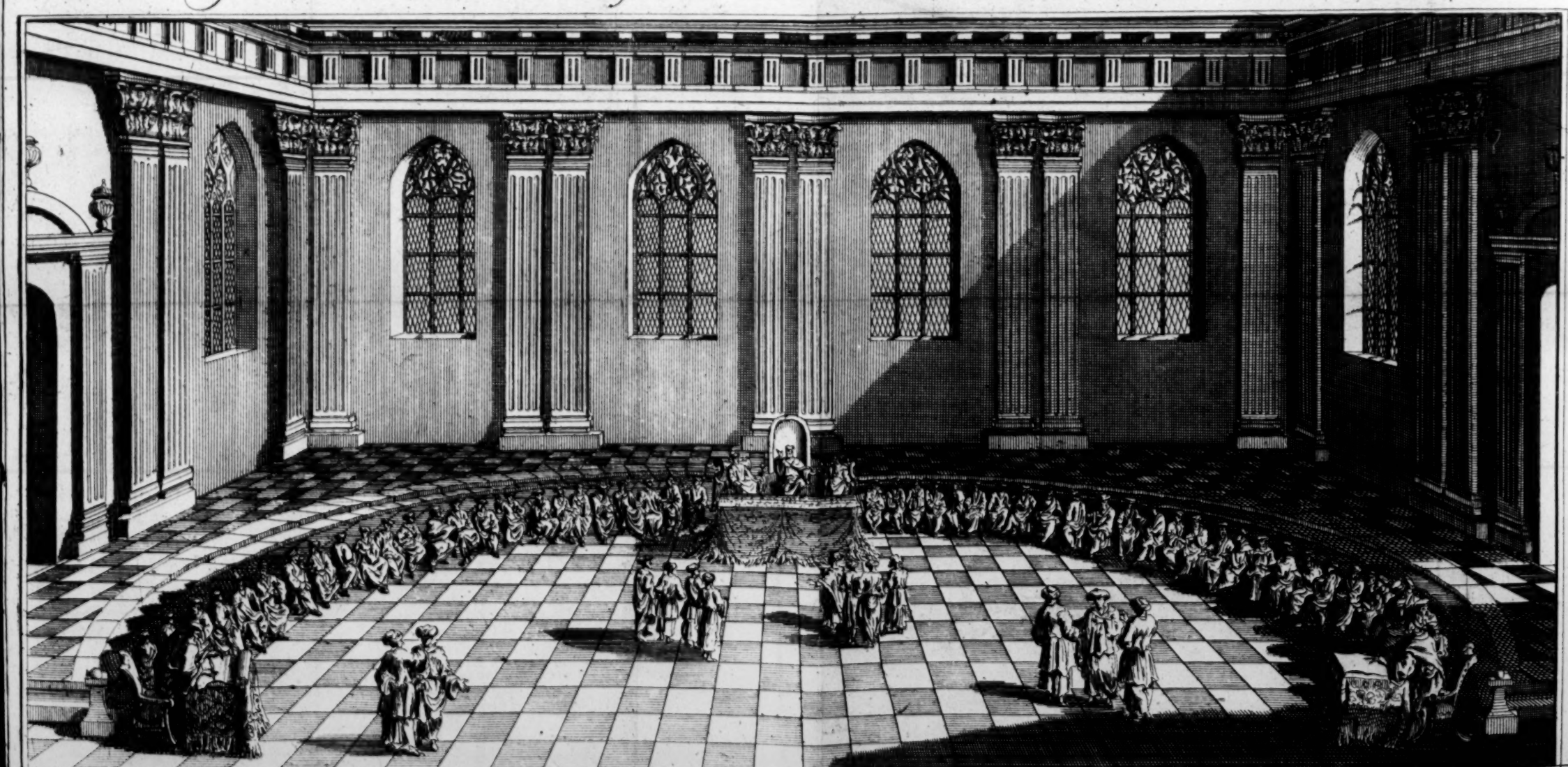


The BRAZEN MOLTEN SEA
according to L'Amv

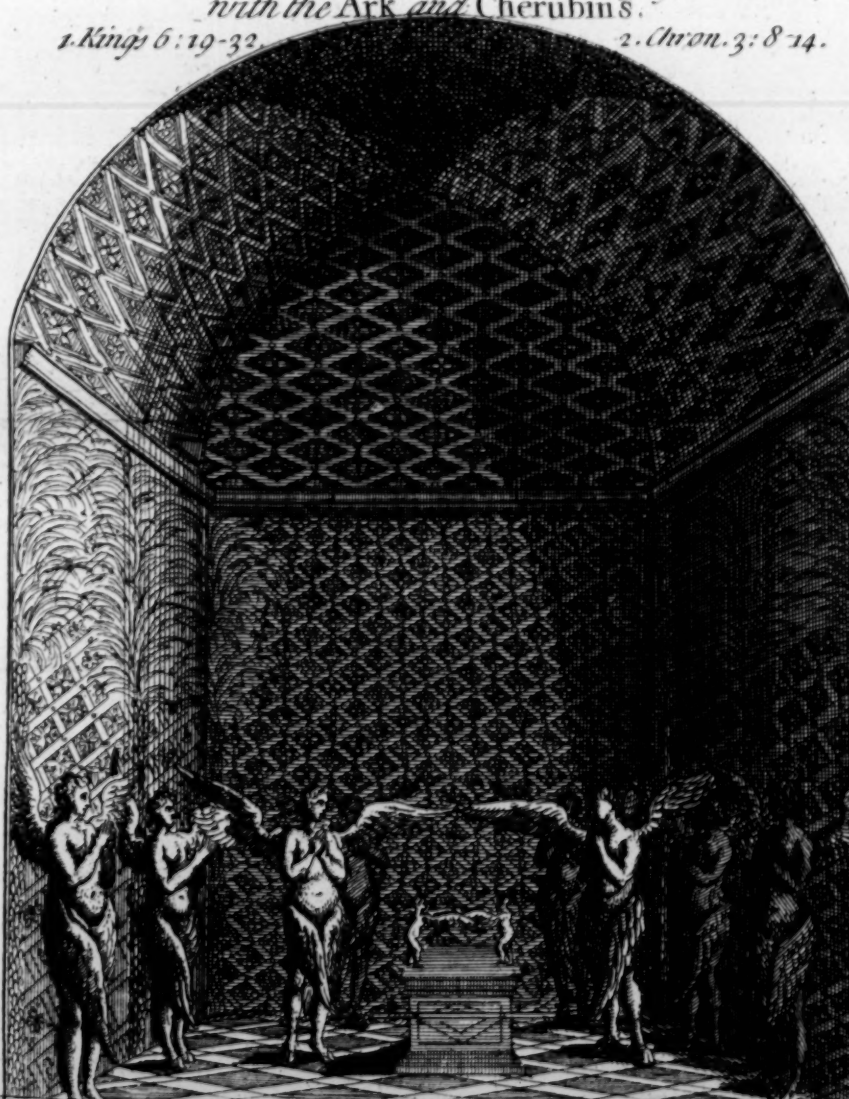


This Draught of the Molten Sea is above all others esteemed the most Just; The upper part thereof Represents y^e Sea itself, the under part the Bason in which y^e Priests wash'd themselves in the middle of the Bason is the Bale upon which, and y^e 12 Oxen y^e Sea rested. The Area by 3. and 3. faced y^e 4 Cardinal points, and between every third Ox were placed locks to let Water out of y^e Sea into y^e Bason. That a contain'd 2000 Baths of Water, y^e Bason 1000; wherefore y^e measure of y^e Sea was y^e Kings 226 is, and y^e Bath was 100, but y^e Bath of y^e King is, as y^e Bath of the Jews is, 4.

The Great Sanhedrim sitting in the TEMPLE in their Council Chamber called Gazith.



*The Sanctum Sanctorum or Holy of Holies,
with the Ark and Cherubims.*
1. Kings 6: 19-32. 2. Chron. 3: 8-14.

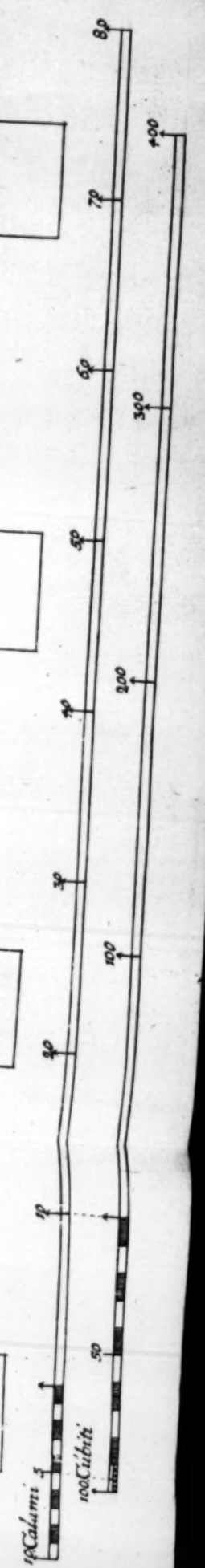
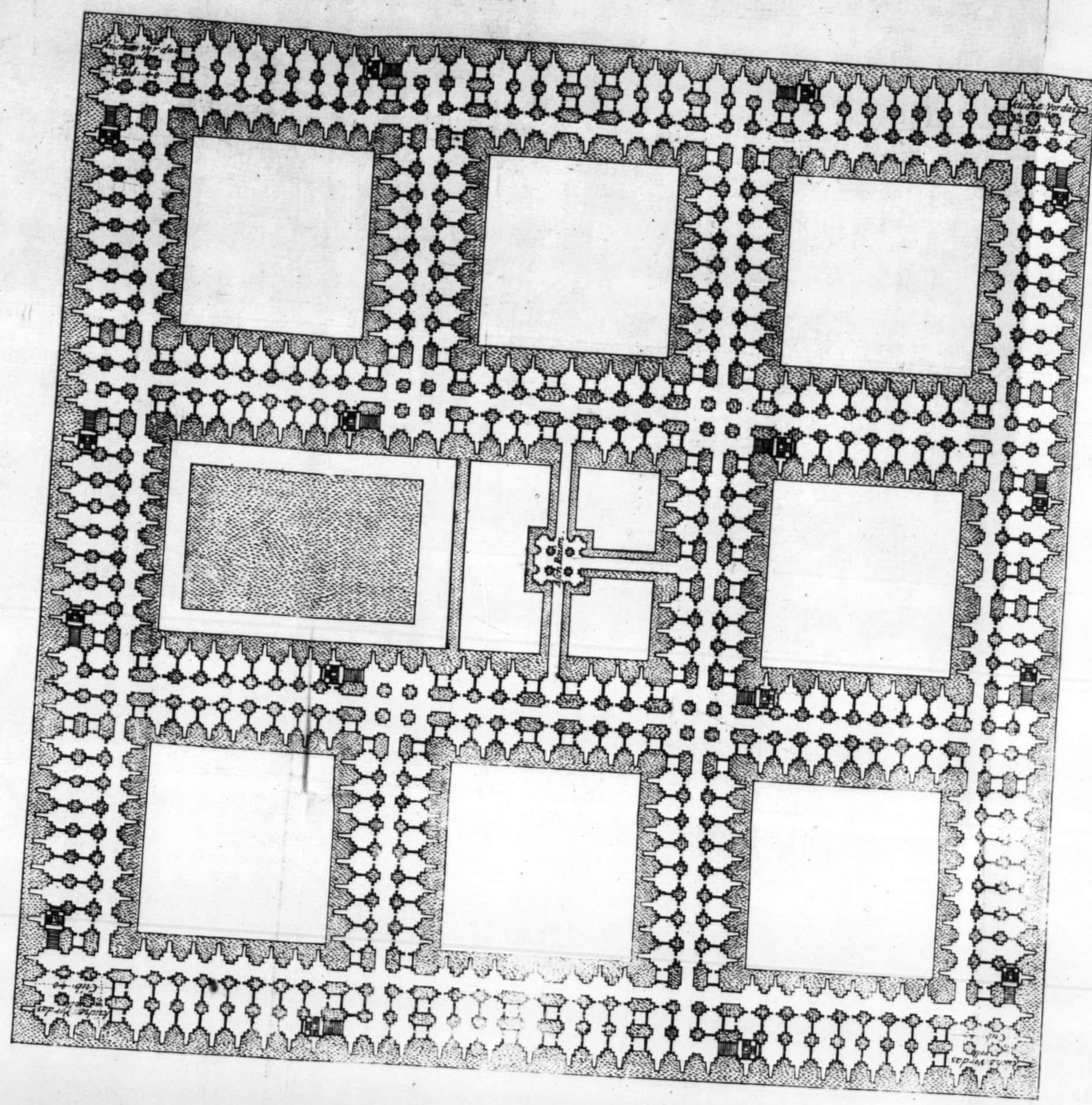
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Norden

Westen.

Osten

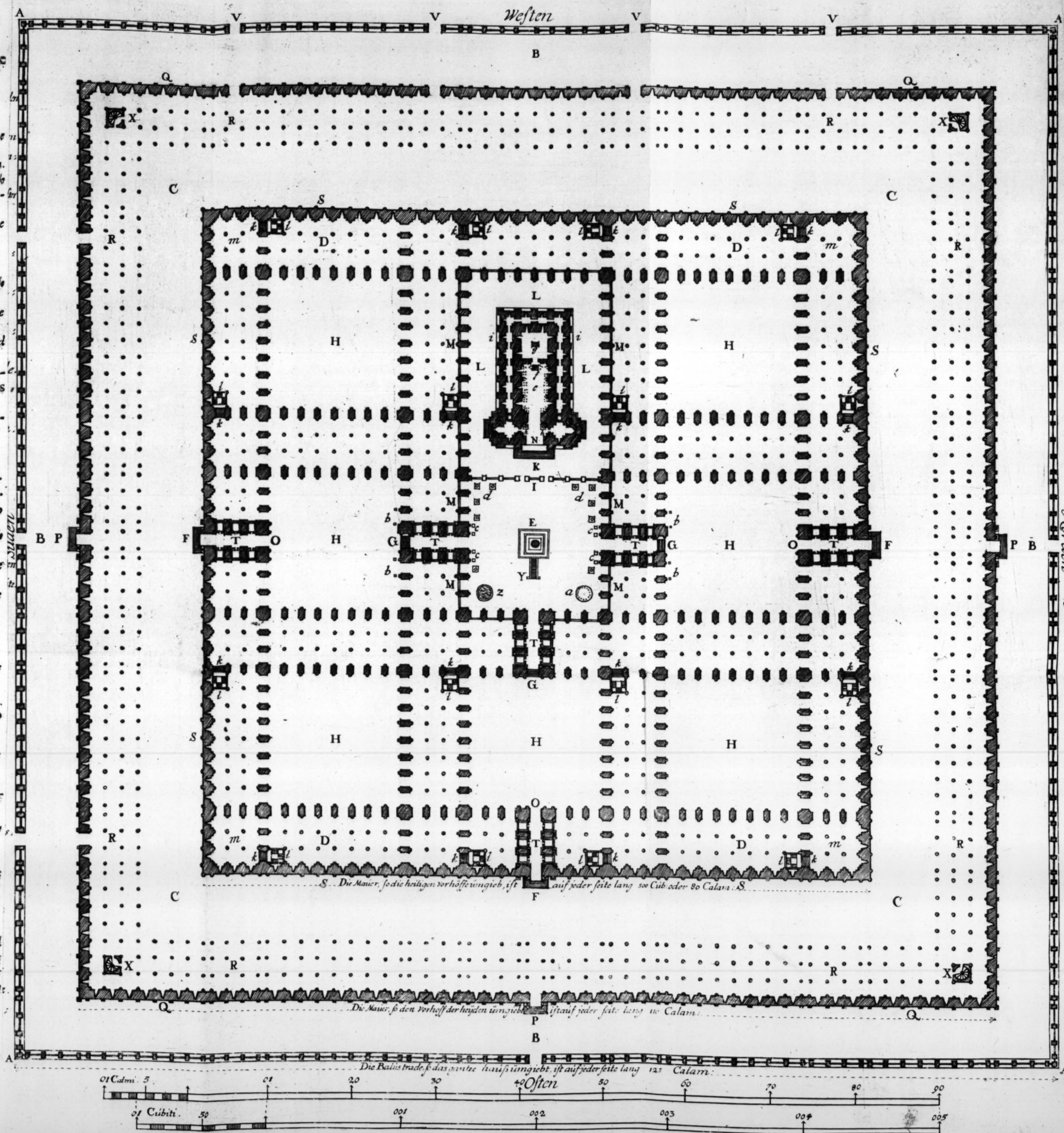
Suden



Explanation of the Ichnographia of the Temple.

- A. The Wall or the outward Ballustrade.
- B. The outward open Place or Walk round about the Court of the Gentiles.
- C. The inward Place of the Court of the Gentiles.
- D. The Galleries of the Court of Israel, with their Chambers above, whereby they are joy-
ed to the Court of the Priests.
- E. The Altar of Burnt Offering in the Middle of the Court of the Priests.
- F. Steps before the Gates of the Court of Israel.
- G. The Entry to the Court of the Priests.
- H. Open Places before the Court of Israel with their cross Galleries.
- I. Ballustrade which separates the Court of the Priests, from the Place of the Temple.
- K.L. A separate Place or Walk before and round about the Temple.
- M. Ballustrade behind the open Arches of the Galleries, for to separate the Court of the Priests round about.
- N. The Court of the Temple with the Side Chambers.
- O. The North-Entry to the Court of Israel.
- P. The East-Entry to the Court of the Gentiles.
- Q. The outward Wall of the Court of the Gentiles.
- R. The open Gallery of the Court of the Gentiles.
- S. The outward Wall of the Court of Israel, which is long 500 Ells on all the Sides.
- T. The Watch-Chambers in the Gates on both Sides.
- U. The four Entries to the outward Place on the West-side.
- X. Steps to the second Story in the Galleries of the Court of the Gentiles.
- Y. Steps to the Altar of Burnt-Offering.
- Z. The Brazen-Sea.
- a. The Pavillion of the Sabbath.
- b.c. Tables of Stone which were used to the Offerings.
- d. The ten Lavers.
- e. The Holy, wherein ten Golden Candlesticks, and as many Golden Tables were placed.
- f. The Golden Altar of Incense.
- g. The Holy of the Holies, with the Ark of the Covenant.
- h. The two Brass Pillars erected in the Porch.
- i. The Side Chambers round about the House of the Temple.
- k. The Steps to the Subterranean Buildings or Cellars.
- l. The Steps to the Upper-Chambers.
- m. Places where underneath were the four Kitchens for the People, Ezek. 46. v. 24.

As for the Rest, the Reader will be pleased to observe the same more at large out of the Description, the little Room not allowing to specify all asunder with Letters.



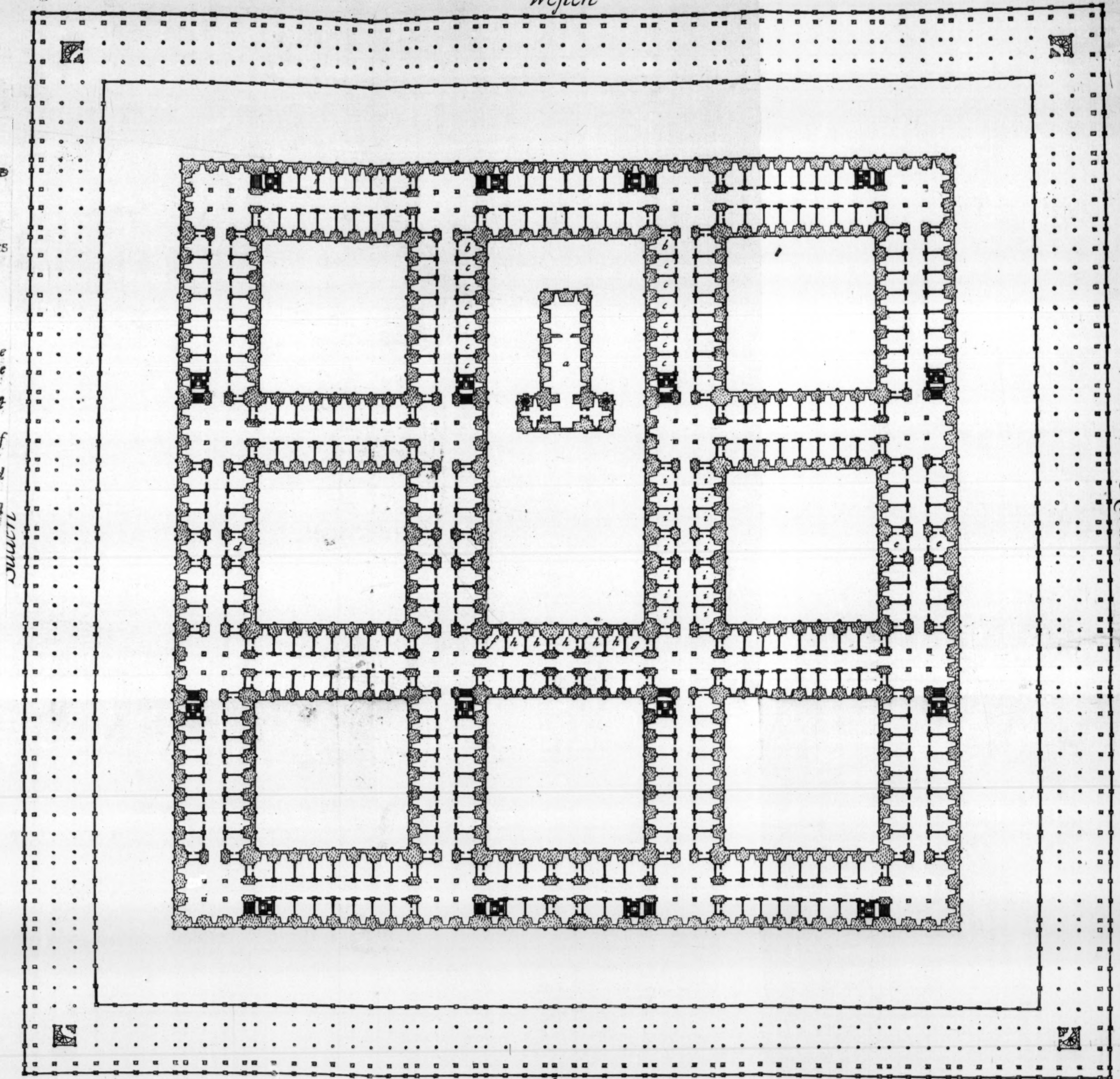
GRUNDRISS VON DER ANDEREN UERTIEFFUNG DES TEMPELS.

Westen

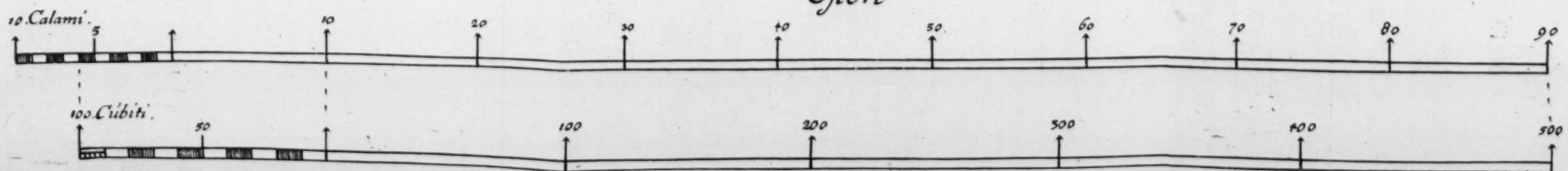
The Scheme of the SECOND STORY of the TEMPLE.

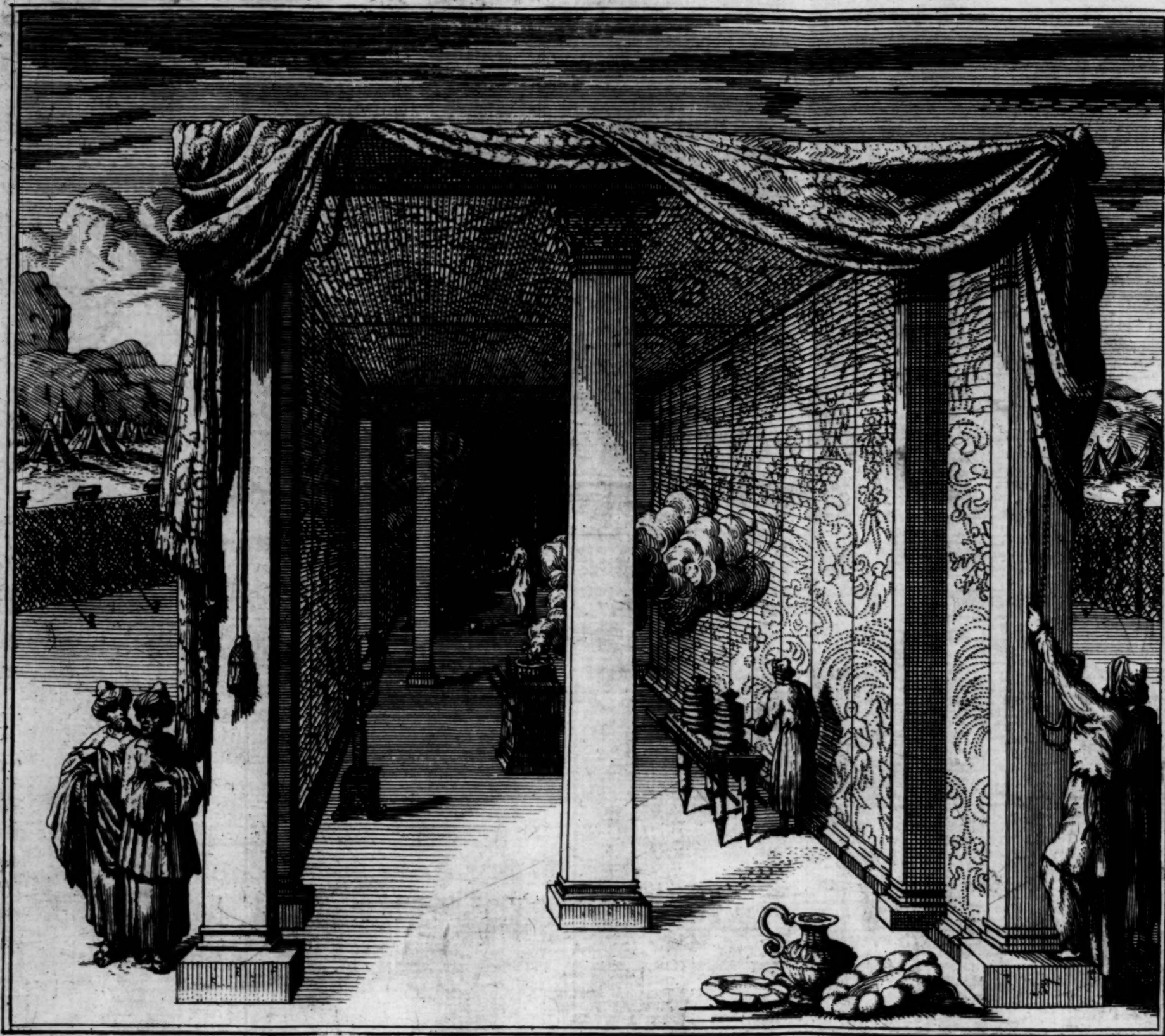
Explanation of the Chiefest Chambers
of this Story.

- a. The Hall of the Temple.
- b. Kitchens for the Priests.
- c. Refectoria Sancta, or Chambers where
Priests did eat the Holy Meat at the
Offerings.
- d. The Place where the High Priest
and Elders kept their Congregation.
- e. The Schola Theologica, or School of
Divinity.
- f. Apartment for the Priests that watch'd
in the Temple.
- g. Apartment for the Priests that watch'd
by the Altar.
- h. Apartments for the Singers.
- i. Apartments for the Holy Virgins.

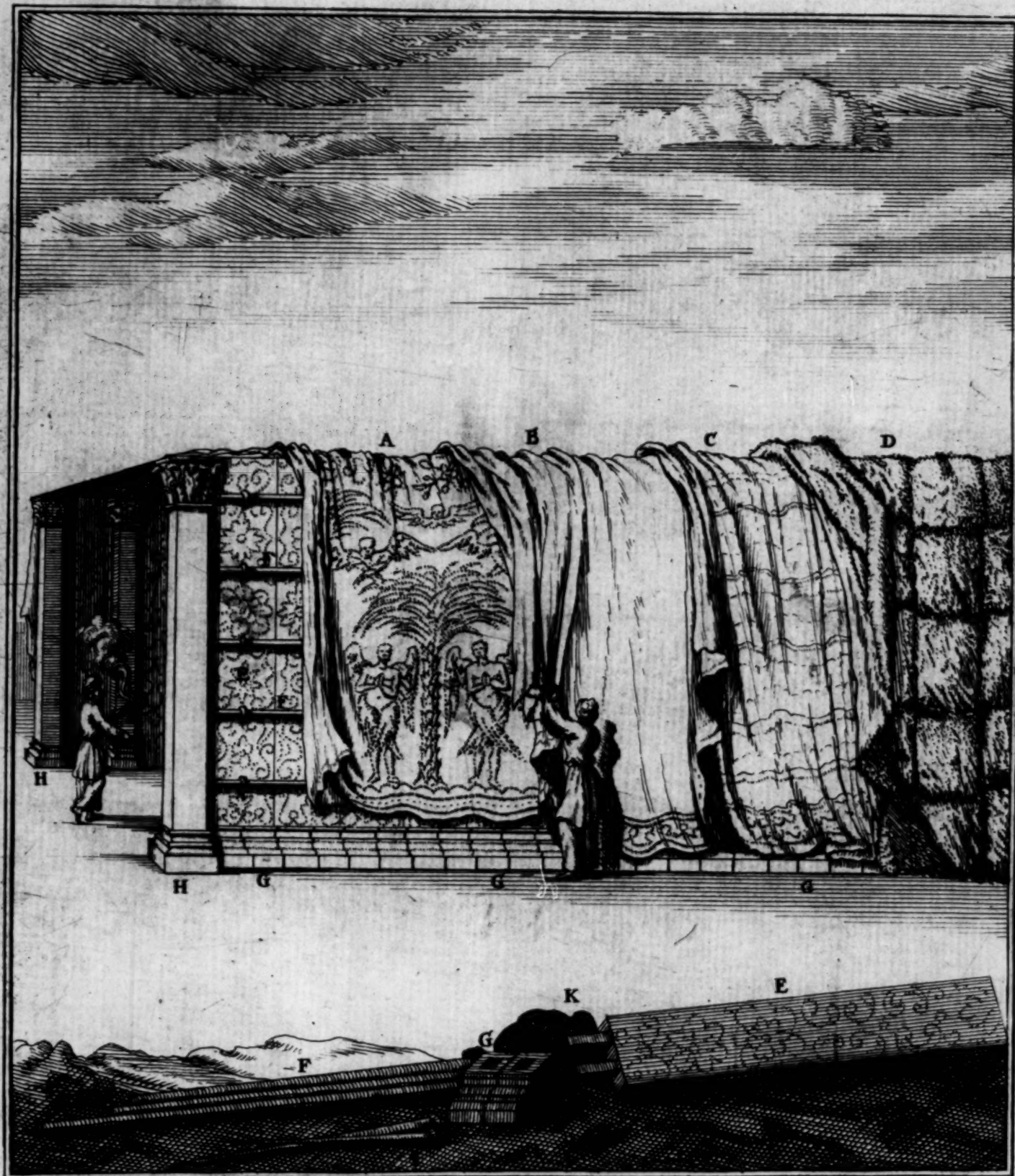


Osten



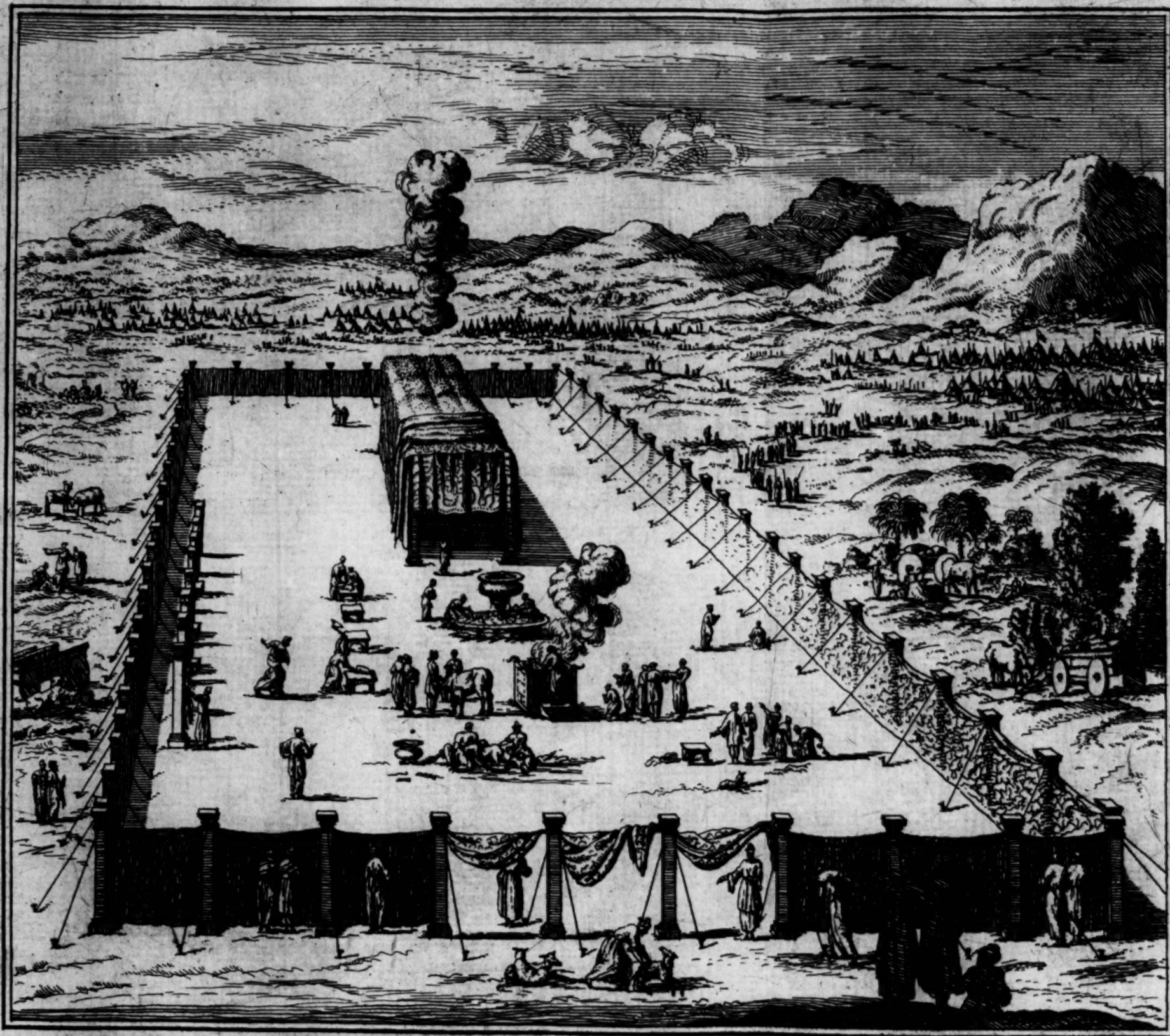


DER TABERNAKEL VON INNEN MIT DER ORDNUNG DER HEILIGTHÜMER.
 — The Inside of the Tabernacle with its Holy Vessels.



DER TABERNAKEL ODER DIE STIFTSHÜTTE VON INWENDIG
UND VON DER SEITEN ANZUSEHEN.

The PROSPECT of the TABERNACLE on the Inside,
and on the Sides.



DER TABERNAKEL ODER DIE STIFTS-HÜTTE MIT IHREM VORHOF
STEHEND MIT DEM DIENST.

The TABERNACLE with the COURT.



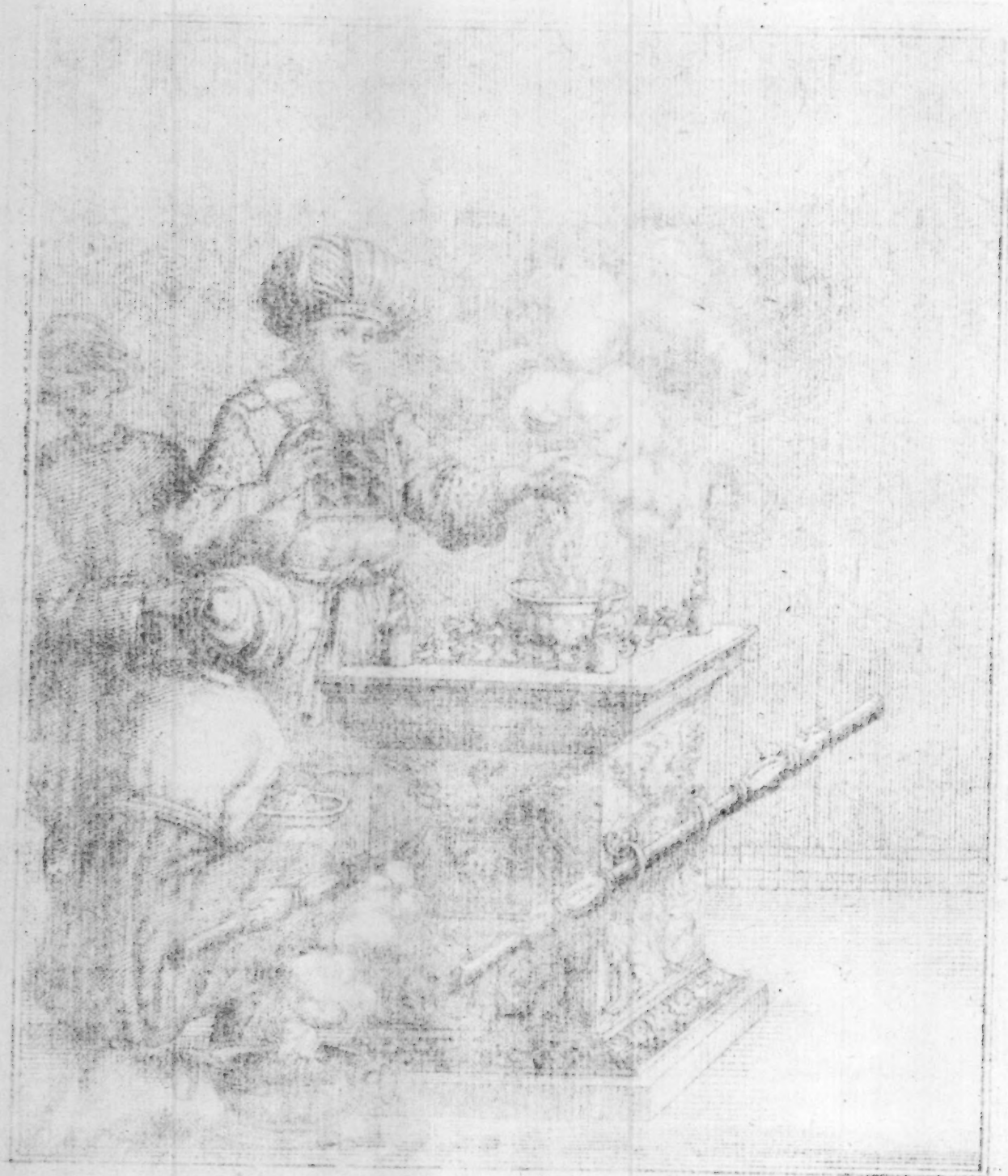
DIE LADE DES BUNDES.
The Ark of the Covenant in the Holy of the Holies.



THE LADY OF THE BUNDLES

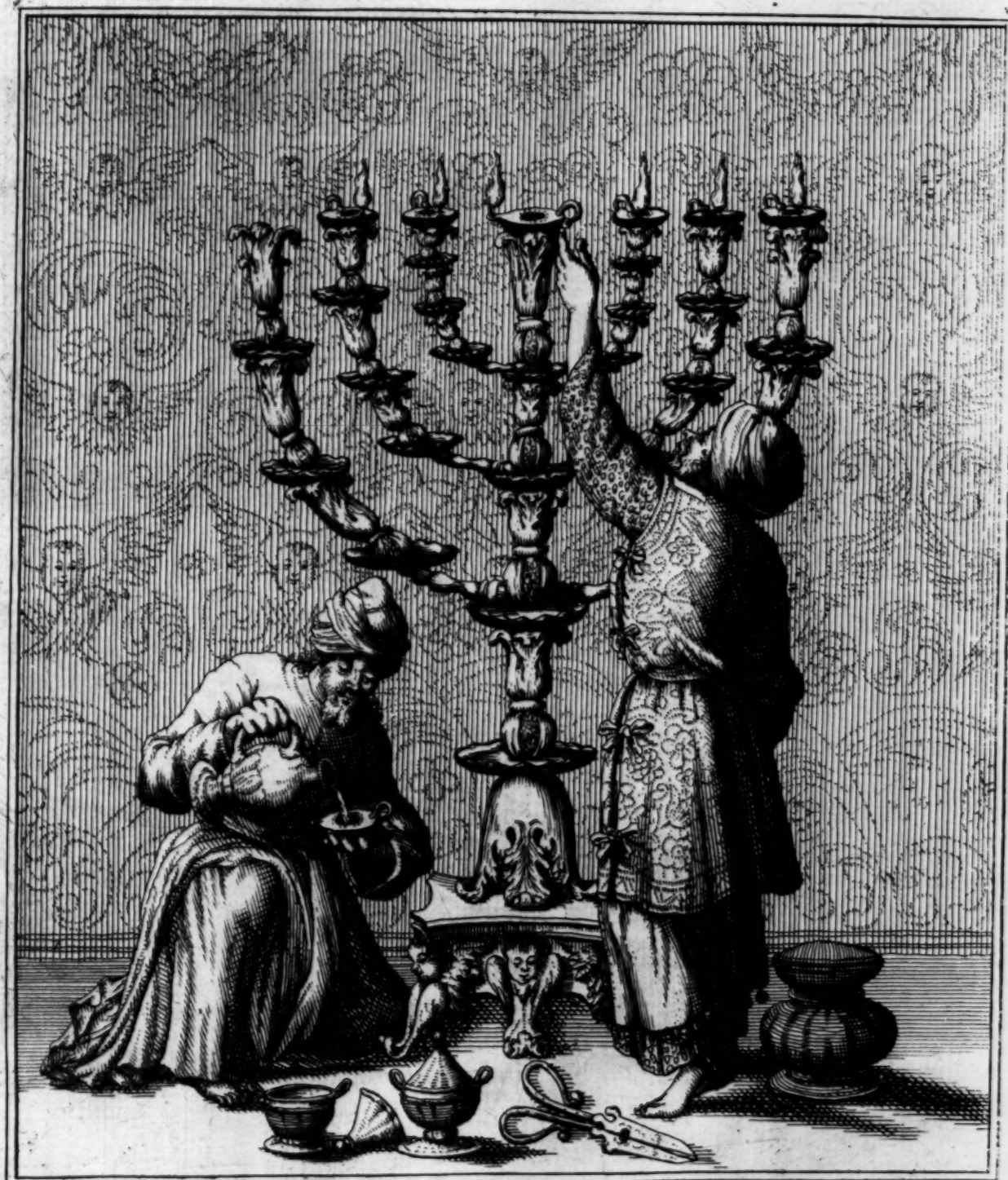


DER GÜLDNE RÄUCH ALTAR.
The GOLDEN ALTAR of INCENSE.



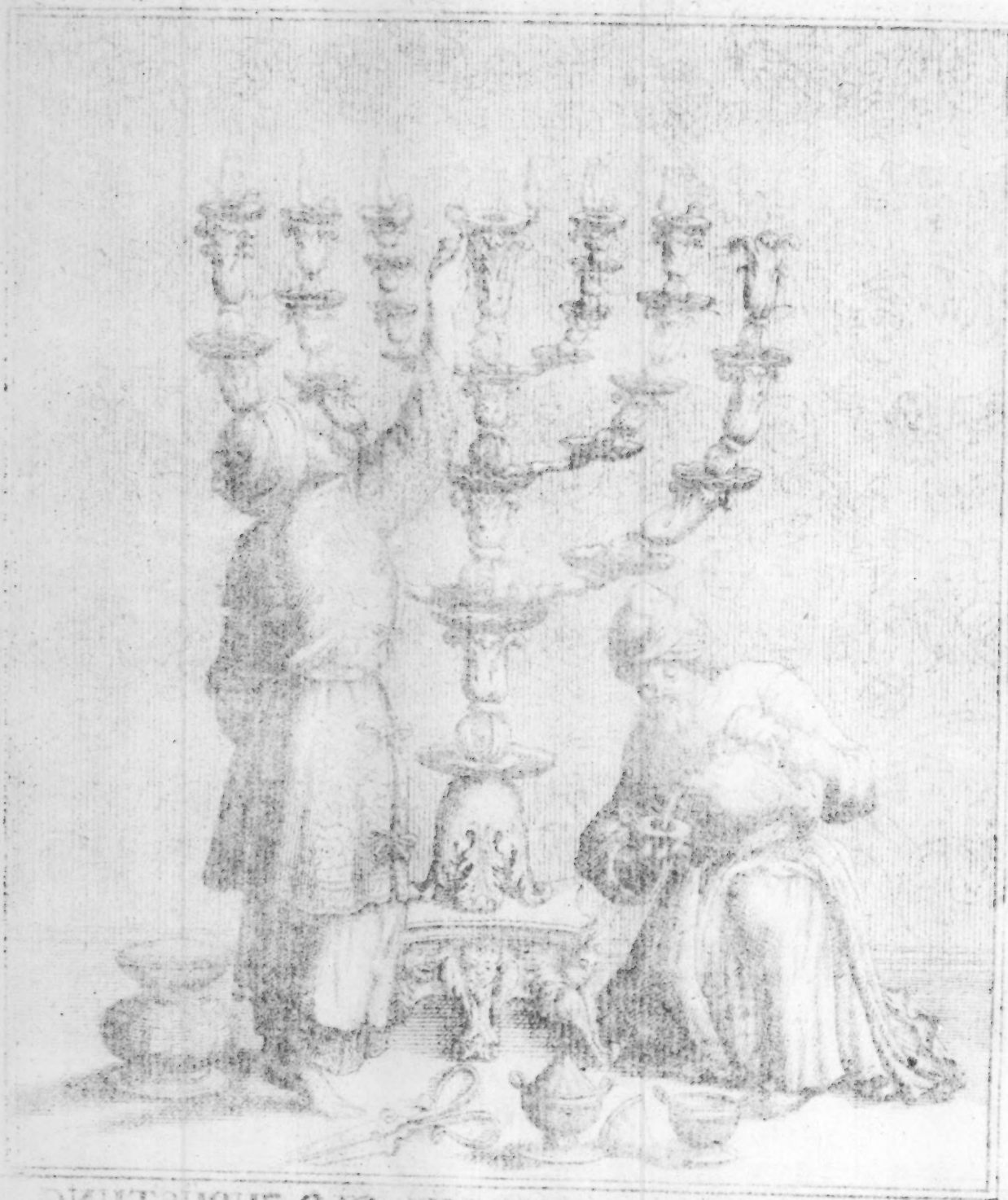
DER GULDNE RAUCH ALTAR.

STICK.



DER GÜLDENE LEUCHTER MIT DER ZURÜSTUNG.

The GOLDEN CANDLESTICK, and the Preparation of the LAMPS.



DER GULDENE FUCHTER MIT DER ZURSTUNG

1787



DER GÜLDENE TISCH DER SCHAU BRODT.
The GOLDEN TABLE of the SHEW-BREAD.

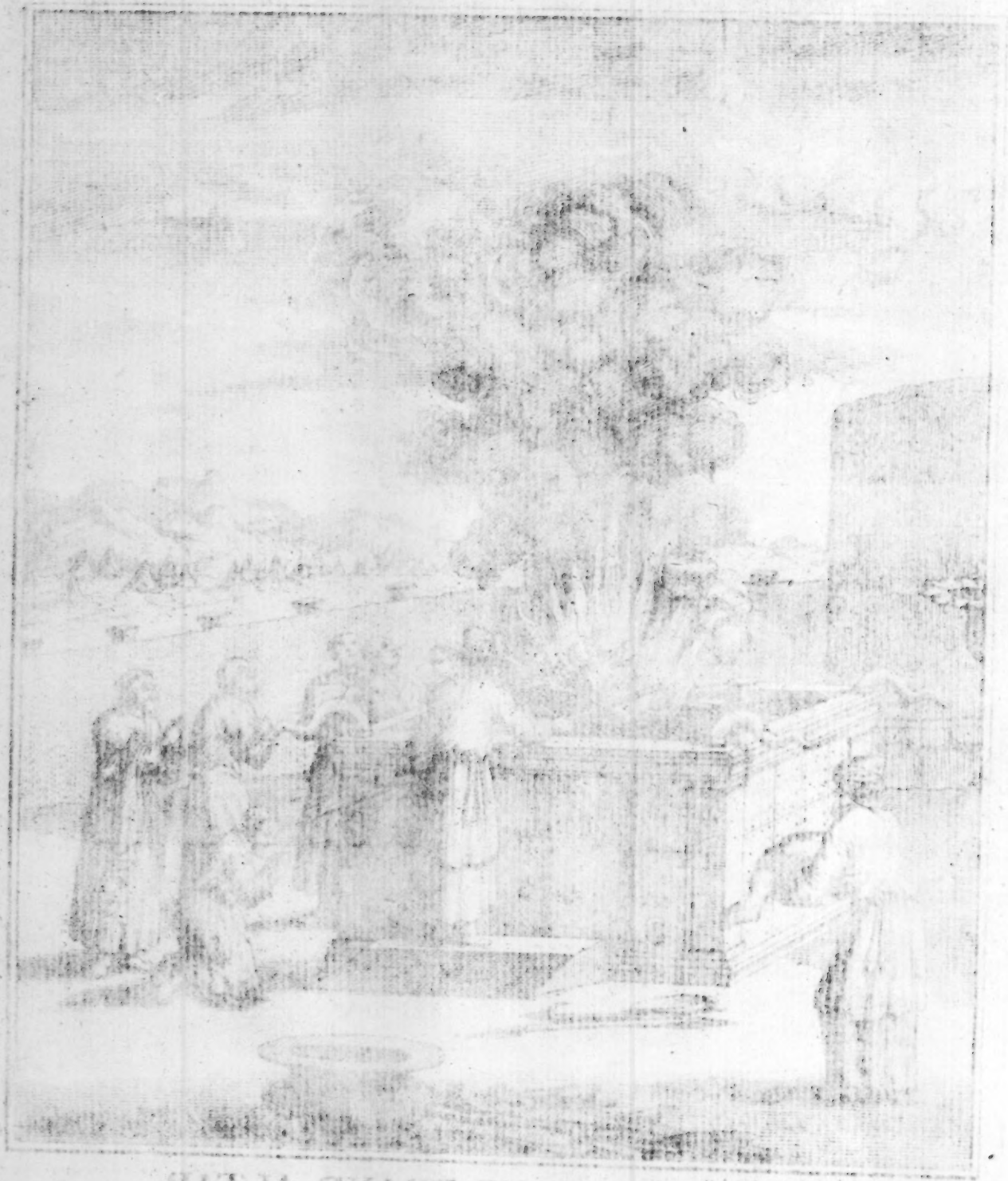


DER GULDEN TISCH DER KÖNIGL. BROT.



DER KUPFFERNE BRAND ALTAR.

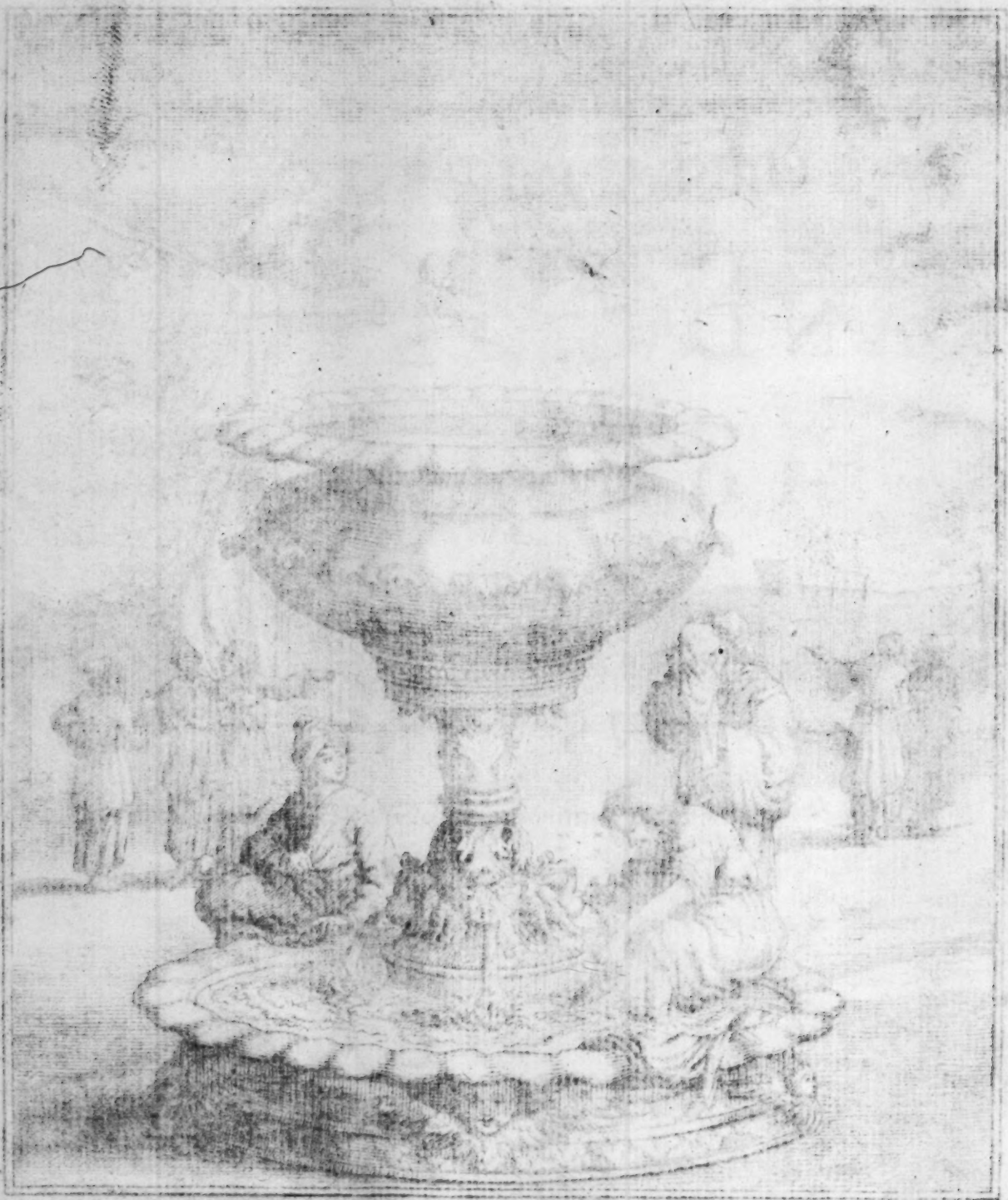
The BRASEN ALTAR of BURNT-OFFERING.



DER KIRCHLICHE BRAND ALTAR



DAS EHERNE ODER KUPFFERNE WASCHFAS.
The BRASEN LAVER in the Court of the Tabernacle.



DAS EIERNE ODER KUPFERNE WASSERTASCH.